The Missionary Herald

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IT is not within the province of a magazine whose eye is particularly on the foreign mission fields to discuss at length the question of the United States' participation in the war. Yet it is but recognizing a patent fact to remark that it will not hurt our standing with the American Board's missionary lands. All of them, save Spain, are now involved in the war; Mexico, to be sure, in a peculiar way. Japan and India went in before us; China followed our example in breaking relations with Germany. The solidarity of the world, the drawing closer together of East and West, is emphasized as never before. On the vastest scale of history it is shown that when one member suffers all the members suffer. The interests of the world are fundamentally one. Whatever mixture of motives may have attended the beginning of the war, the struggle has resolved itself, as President Wilson's message to Congress made undeniably clear, into the primary antagonism between autocracy and democracy.

The United States and the War

If the United States shall so carry herself, in her prosecution of the war and in her attitude as to its settlement and the terms of peace, as to make clear that she is not actuated by spirits of hate or of revenge, and that she is not seeking to further merely national pride or ambition, but that she is sincerely and unreservedly seeking the welfare of the world, she may show herself, even in these tragic times, to be a missionary nation. And her representatives in mission lands may still stand unabashed to declare a gospel that has been the world's mighty incentive to civil as well as religious liberty.

The outstanding task of the war for the United States is to affirm for all mankind, for weaker nations and oppressed peoples, the right to their own freedom. In the heat of the battle, let us not lose the spirit that should control and that alone can justify our course.

CABLE dispatches have brought word that on April 4 the Russian provisional government repealed all laws in force limiting the rights of Russian citizens regarding creeds and religions. Recent advices from China report that the national parliament, after a long and bitter struggle, voted down the proposed article of the revised Constitution making Confucianism the state religion, and enacted a rule providing for equality before the law, irrespective of race, class, or religion. At the time of writing, the controversy was still on between the two parties; it was not certain but that there might be a reversal of action, but it looked as if the more liberal policy were sure to win. The *World Almanac* for 1917 gives China a population of 413,000,000 and Russia of 175,000,000. On these figures, here are 588,000,000 of our fellowmen, or more than one-third the population of the world, suddenly given religious liberty; left free to follow the dictates of heart and conscience, without imperiling their civil relations or their political advantages. It is an amazing achievement and most heartening, especially at this time when many are questioning the vaunted progress of the world. God lives; God rules; the war is not all that is happening. And out of its horror springs this enfranchised Russia.

One-third of Mankind Set Free

How about Relief Work in Turkey

Now that the United States is in the war, will it longer be possible to continue relief work in Turkey? That is the question that has been on many lips. No absolute and final answer can be given, but it can be said that there is no indication yet of any interruption.

It is said that judgment is divided at the Porte whether it is best to break with the United States. In the disagreement, the friendly diplomatic relations continue. War between the United States and Germany will not necessarily prevent continuance of relief. The American Committee for Armenian and Syrian Relief so declare positively and emphatically. All the channels for distribution are still open; if some should be closed, many will still be left. Much of the needy territory is now under Russian or British occupation.

While there have been delay and obstacles in the way of the *Cæsar* and the *Des Moines* on their errands of help, negotiations are progressing which it is hoped will enable a neutral power to deliver the relief supplies thus carried. It may be possible for other cargoes to be sent in neutral bottoms. If the goods cannot actually be delivered, they can be sold at a considerable advance upon their cost; there will be no actual loss. It is reassuring to learn that the delay has not been due to Turkish authorities, who have done all in their power to aid in the delivery of this relief.

What Will Turkey Do?

AND still we wait (April 20) to learn what course Turkey will take. Will she break with the United States as Austria has done, compelled by Germany? Or will she persist in maintaining friendly diplomatic relations with America, as is the part of wisdom for her? Each day's delay of action would seem to make it less likely that she will commit herself to any open rupture. She has troubles enough now. With Armenia and Mesopotamia practically lost to her; with five armies, Russian and English, advancing from as many directions upon her defeated forces, and driving them back into Asia Minor, Turkey is really in desperate case. Many argue that a collapse is imminent; that despite the financial aid Germany has given her, she cannot stagger along indefinitely, with Egypt lost and Arabia in successful revolt, with divided counsels at Constantinople, and with louder mutterings of discontent all over the famished and despoiled domain that is still left her.

Through these distracted times, the missionaries keep to their posts and their work of mercy and relief at Constantinople, at Smyrna, at Adana and Tarsus, and at the interior stations of the three Turkey Missions. We believe they are still safe from bodily harm; that they are not suffering beyond the necessary hardships of the time, and that they will be protected through whatever upheavals may come. They have been long known and trusted by those who are about them. Turkish officials have quite generally regarded them with decent respect; they are not likely to risk the consequences of an attack upon them now. Their own future safety and the fortunes of their empire will be reason enough, we believe, for them to safeguard the lives of these American citizens scattered through their country.

So we wait to see what will befall in Turkey.

Change in Date of Annual Meeting

IT has been decided by the Executive Committee of the National Council not to hold the Annual Meeting of the Council and of the affiliated missionary societies in Los Angeles in late June, as planned. This decision has been reached after a careful canvass of the new situation arising from the declaration of war on the part of the United States, and after consultation with the various interests involved, special reference having been given to the sentiment in Los Angeles and on the Pacific coast. It has been ascer-

tained that the laymen of the denomination, particularly those engaged in large business affairs, feel that it would be unwise to be absent from their business and homes for so long a time as would be involved in the trip to the coast.

The friends on the coast feel that when the Council and the societies come to their part of the country it is desirable that there should be as strong a showing of denominational forces and interests as possible. This they are convinced is impossible under present conditions, and hence they prefer to wait for a better occasion. On the other hand, the Council authorities desire a thoroughly representative meeting for the launching of the Tercentenary fund which will be recommended by the Commission on Missions, as well as for the careful consideration of the other plans looking to a great celebration in Plymouth in 1920.

Underlying all other considerations there has been revealed a sentiment to the effect that in these war times, when economy and self-sacrifice are the watchwords of the nation, it is not fitting that Congregationalists should spend large sums of money in travel, and certainly that it is not an appropriate time for the pleasure trips which were proposed for delegates coming and going in connection with the Pacific coast trip.

This decision, in which the officers of the American Board concur, carries with it the postponement of the Board's Annual Meeting to a date approximating our regular time in the fall Various cities will now be coming forward with offers of entertainment. The considerations which lead to our not going to the Pacific coast favor holding the meeting in the East, or more likely in the near West. There is time for suitable arrangements to be made in any Congregational center, and it should be possible to hold a truly great meeting. This is a year in the history of our country and of the world when Christian people should plan and work in a mood, not only of seriousness, but of heroic enterprise. Let us then begin now to forward the plans for the fall meeting, and to attend if possible.

Congregational Canada Plans an Advance

IN the very midst of war times, when their churches are depleted of men, when taxes are mounting and the cost of living is becoming ever more burdensome, Canadian Congregationalists are planning to do yet larger things for the West Africa Mission. They have long sustained the Chisamba station; have more recently taken on the new station of Dondi, where is the Training Institute which is to be the evangelizing power house of the West Africa Mission; and have increased the number of their missionaries, men and women, to eight.

Now they are out with a plan to raise $30,000 in three years, as a memorial to their honored Dr. Currie and as a fund adequately to establish and equip the Institute. They have the budget all itemized and down in black and white; in crisp statements, interspersed with telling pictures, they set forth what the Institute is and why it is; what it will do and how it is already beginning to do it. Then they state what they want: a sermon from every pastor; a subscription from every church, Sunday school, and Christian Endeavor Society; a contribution from every member.

They set about it as if they meant to get it. Evidently they expect to get it. We believe they will, and even while Canada is in the war to the utmost. For while people are sacrificing for the war is just the time that they will sacrifice for their missionary benevolence.

War-Time Giving

THAT is the way it has been in England; in other belligerent lands, according to the reports. Purse strings loosened for the support of the war have remained loosened for the support of charities, relief funds, and religious

undertakings. The hearts of men have been softened and made generous; they have listened to the cry of need from whatever quarter. They have thought less of what they could get for themselves and more of what they could do to help others. The war has promoted generosity; it has stimulated a better support of Christian activities.

Is it to be so in the United States, now that we are involved in the war? Are we to witness a freer benevolence in this land also? Are our churches to be more adequately maintained, our missions to be more loyally financed? Is there to be an outpouring of sacrificial and devoted giving that will bless many a worthy enterprise of the Kingdom? So we hope and, looking at what has happened in other Christian lands, so we believe.

In Enlarged Quarters

THE withdrawal of certain tenants from the Congregational House has made possible not only the securing of better accommodations for general committee rooms, as was noted in the March *Missionary Herald;* it has also enabled the Woman's Board of Missions to get ampler and more convenient accommodations. Suites of rooms both at the front and the back of the building on the same fifth floor have been fitted over for their occupancy; and, after many weary weeks of hammer and trowel, the several departments of the Woman's Board are happily established in their new quarters. We congratulate them on these better facilities in this their Golden Jubilee year. May they enter on a new era of expanding work, of which these office enlargements are but the modest harbinger!

The American Board, in turn, seizing the opportunity presented by the withdrawal of the Woman's Board to the fifth floor, has now taken over the vacated rooms and is spreading out to occupy the entire seventh floor. The Treasurer's Department and the Foreign Department, which have been for long much cramped for space, will now be able to arrange their files and their office force more efficiently. Few of our readers, we suspect, realize the amount of detail which is involved in the administration of a score of mission fields; what a mass of correspondence, committee records, documents, have to be gone over, handled, treated, and filed; or how much of business is entailed in the receipt and expenditure of well over a million dollars a year; with the care of funds, correspondence with donors, and the answering of inquiries and requests from all over the world.

All friends of the Boards are cordially invited, so far as they are able, to visit these Rooms and see for themselves what has been done.

The Approach to Missionary Appointment

TIME was when young men and women offering themselves for foreign missionary work waited for counsel as to what field might need them most or might prove best adapted for their qualifications. Now, however, it is getting to be the way of candidates for such appointment to come with minds made up as to what field they are willing to go to, and what kind of work they are willing to do when they get there. They ask, "What have you to offer?" and express their purpose, if they do not find what they are looking for, to "try some other Board." It is natural and not undesirable that the prospective missionary should have come, by some association or circumstance, to feel a special interest in one field; natural, too, that by reason of special lines of study or labor, he should incline toward some particular form of work.

But it is unfortunate if those whose knowledge of the fields is after all slight and very likely one-sided, and whose knowledge of the lines of work in any of these fields is quite superficial or incomplete, should get so fixed in opinion that it is practically impossible for them to see any other view of the case or to make any concessions to the judgment of others.

It has been the policy of the American Board to leave to each mission the matter of the location of its members and the designation of their form of work; and for the reason that it was felt the mission would best understand the needs of the fields and the adaptations of persons. The policy has, on the whole, worked well. There is no disposition to change it.

But the young person of today, who is so sure of just where he must go and just what he must do, presents a problem in missionary administration. To turn him away is an almost unendurable act. Yet it is hardly possible to let him determine missionary appointments; as, for example, by adding himself to a field that has already its authorized quota while another field goes undermanned, and with so much the less prospect of having its need met.

The ideal of missionary devotion is that which says, "I want to go where I am most needed, and to the work for which I may prove to be most fitted."

A Valued Ally

ACKNOWLEDGMENT has been made many times before of the aid which the Bible Societies render to the work of foreign missions. They furnish the main ammunition; and ammunition, as we have learned, is one of the essentials in any successful attack. It is of little use to have the men, the guns, the strategy, if munitions are lacking. But with an adequate supply of munitions, an army moves forward with courage and with effect. Our gratitude is therefore constant for the work of the Bible Societies, and it is increased with every fresh evidence of their coöperation. Recently we have learned of the generous aid rendered by the Bible House of Los Angeles in donating much good Spanish literature, Testaments, Gospels, and tracts, for the use of our missions among Spanish-speaking peoples in Mexico and the Philippines. One of our Mexico staff writes appreciatively of the kindness and brotherly interest thus shown and of the special value of the "underscored" Spanish New Testament. It should be an instrument of good in Mexico in these days.

Speeding up the Missionary

INDIA'S good roads, one of the blessings which Britain's rule has conferred on the land, make a bicycle exceptionally valuable to the district missionary. For with a "wheel" he is able to reduce distance and to save time to an extent that makes possible double the amount of inspection work. Rev. F. E. Jeffery, of Aruppukottai, in the Madura Mission, just about to return to the field after furlough, acknowledges his desire for a bicycle whose front wheel has a motor attachment, to aid him in the superintendency of his large district. A gift of $100 would secure the roadster and help in its transportation to the land where it may speed away on the King's errands. Does this need appeal to any generous heart?

A Hospitable God of War

SINCE the article in this number, entitled "Petitions from Ch'ing Yuan," was in type, a letter has been received from Mr. Corbin saying that the Ch'ing Yuan chapel, pressed by the landlord to vacate its former quarters, has now been temporarily housed in the temple of the god of war, arrangements to that effect having been made with the elders of the West suburb. The new accommodations are cramped and not satisfactory, but nothing else was obtainable. Mr. Corbin reëmphasized the importance of this outstation's work, classing it with that of a college or a hospital or a social settlement, which last indeed it is, and more.

It is doing the school work for the entire suburb of 885 people, not to mention the shop population; and there are forty shops, with an average of six employees. The section swarms with children, and would be ideal for a kindergarten. A Chinese assistant from the Taiku hospital spends at least five days out of every month there, seeing well over a hundred patients

each trip and making the dispensary a means of reaching a class of patients hitherto inaccessible. Ch'ing Yuan is an appealing place; an opportunity to challenge the interest of some generous individual with means to help.

The American Board's Main Financial Agent

IN the line of a note in the April *Missionary Herald,* which showed what an astonishingly large percentage of recent individual gifts to the Board's treasury had come from subscribers to this magazine, the Treasurer now reports that his books show that sixty-seven per cent of the conditional gifts that have been received in the past two years, and over fifty per cent of the legacies, are also from *Missionary Herald* subscribers. How many more of these givers were readers, though not themselves subscribers to the magazine, no one can say. But, as it stands, the showing is impressive as to the worth of regular and detailed information for prompting generous support. The foreign missionary enterprise, like all other unselfish enterprises, is maintained by those who know and who therefore care.

Toning up Educational Missions

PRESENT discussions as to aims and methods in school work in this country are not overlooked by those who direct educational policies on the mission fields. The insufficiency of funds and of forces for this department of missionary work makes it the more important to use to the best advantage what is available, and to save all waste and misdirected energy.

Two conferences were held in New York City the past month, at which missionaries and mission administrators were gathered to consult about educational conditions and needs on the foreign field. One was concerned with China alone, and grew out of a recent visit of inspection made by Dr. T. H. P. Sailer, of the Presbyterian Board, as a result of which he suggested various proposals looking to the improvement of primary and common school teaching. These plans involve the united support of mission boards and the increase of supervision and stimulus from a centralized authority. It is believed that much can be accomplished through the combined efforts of those who are interested in this problem of educating the masses, for whom the lower or common schools are designed.

The other conference dealt with higher education and in all mission fields. It was favored with the presence of Professor Snedden, of Columbia Teachers College, whose incisive talks and clear-cut answers to questions occupied one entire session and held the rapt attention of his hearers. It was evident from the discussion that conditions were quite different on the various fields; all had their problems and their burdens. Here, too, fresh purpose and enthusiasm came from comparing notes and from trying to determine aims and policies that should govern.

Another By-Product of Missions

THE Department of Labor at Washington announces that the reading matter for the literacy test prescribed for aliens under the new immigration law is to be drawn from the Bible. The Bible is thus to be used, not for religious reasons, but as the world's most universal book, translated now into almost every considerable tongue. Moreover, these translations were made by men whose purpose was to put the Scriptures into the vernacular, so that the Bible should be available to the greatest number possible. No other book is so usable for this literacy test.

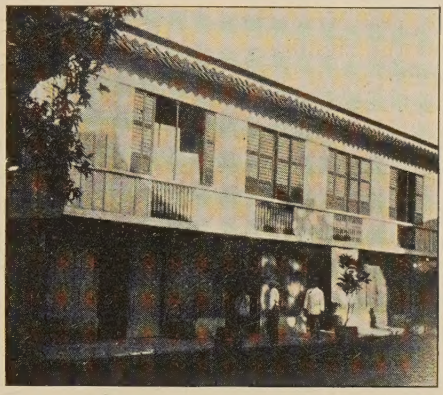
When one thinks of what American Board missionaries have wrought in this field of Bible translation, he is impressed anew with the contribution which our foreign missionary work has made to international intercourse and relations. The ends of the earth are being brought together wondrously in these times; the possibility of such advance is in many ways due to the labors of men lightly regarded by their enterprising contemporaries.

A COUNCIL IN THE PHILIPPINES

CONGREGATIONAL USAGE CLOSELY FOLLOWED

By Rev. FRANK C. LAUBACH

REV. DWIGHT GODDARD, of Ann Arbor, Mich., with Professor and Mrs. Frank S. Brewer, dean of the theological seminary of Talladega, Ala., spent the week of January 17–23 with us in Cagayan, Misamis, in the interests of this field. As has already been announced in the *Missionary Herald*, the party are to tour the missions in China and Japan, and to make special study of Mindanao, our Philippine Island field.



MR. LAUBACH'S HOUSE AT CAGAYAN

The visit of these men came at a very opportune time. They were both sympathetic and critical, demanding to be convinced before they agreed. They were constructive, too, and helped us to make our plans more definite than before. Two events which their presence made more impressive and authoritative than they could otherwise have been were the formal organization of the Cagayan congregation and the ordination of a native evangelist.

BAGOBO MAN

Sr. Felipe Buntuyan, who has been for fifteen years an evangelist on the island of Cebu, is expecting to come to the island of Mindanao for service under the American Board. It seemed best for him to be ordained before entering upon this new field. The visit of Mr. Goddard and Mr. Brewer was an opportune time for the ceremony. As, according to Congregational usage, it is necessary for an organized church to call an ordaining council, it was decided to organize the congregation in Cagayan more completely, so that the Council might be a regular, formal body.

On the evening of January 18, a meeting of a small number of the congregation was held in the missionary's home, for prayer and inspiration. Next day, at 6 P.M., all the members were invited to a meeting at the same home, for the purpose of signing the preliminary covenant and taking other steps for organization. Devotions were led by Mr. Goddard, and the principles of Congregationalism were explained by Mr. Brewer. Then the preliminary covenant was signed. It reads: *For the glory of God, for the service of our fellowmen, and for*

BAGOBO GIRL

mutual assistance in our Christian life, the undersigned agree to become charter members of the Evangelical Church of the Philippines (Congregational).

The sixty-six names signed to this covenant are an intensely interesting revelation of the ancestry and background of this first organized church in Mindanao. They range from Martin Loyola, Saturnino Neri, Nicolas Caballero, through various Spanish and Italian compounds and modifications, to names that suggest real Mindanao tribal relations. After the signing of the covenant, the formal action went on with dignity and deliberation.

A SECTION OF THE MINUTES

Moved by Pablo Santos, seconded and carried, "that the moderator appoint a committee to prepare a constitution, covenant, and articles of faith, and present the same at an adjourned meeting to be held in the church tomorrow evening."

The chairman appointed on this committee: Pablo Santos, Vicente Neri Velez, Casimiro Tamparong, and Clemente Hipe.

Moved by Vicente L. Neri, seconded and carried, "that this same committee issue a formal call for the organization of this church," etc., etc.

Next day the call was read, to the effect that the public organization meeting would be held in the "Cine" (theater) of Cagayan on January 20. Then the committee on constitution, articles of faith, etc., reported.

On Sunday the service opened in the usual manner. Nineteen persons were baptized by the pastor. The reading of the Church Covenant from the Congregational Manual, and its acceptance by the candidates, was followed by the acceptance of the members and the giving of the right hand of fellowship by Mr. Brewer. The communion service was conducted by Mr. Goddard and Rev. Frederick Jansen, of the Presbyterian Mission of Cebu.

THE ORDAINING SERVICE

At five o'clock this same Sunday the examination of Sr. Felipe Buntuyan, prior to his ordination, took place at the hands of Rev. Messrs. Goddard, Brewer, Jansen, and Laubach. The

THE CAGAYAN MARKET IN OPERATION

statement of faith and religious history and experience were satisfactory, and the Council proceeded to the ordaining service, the devotional exercises being led by Mr. Goddard. The sermon was preached by Mr. Brewer, the ordaining prayer was by Mr. Jansen, with the laying on of hands by the four ministers of the Council. The right hand of fellowship was given by Mr. Laubach, of Cagayan, and the service closed, after the singing of "Blest be the tie that binds," with the pronouncing of the benediction by Rev. Felipe Buntuyan, the new minister himself. All the addresses were made in English and interpreted in Visayan, save Mr. Jansen's prayer, which was in Spanish.

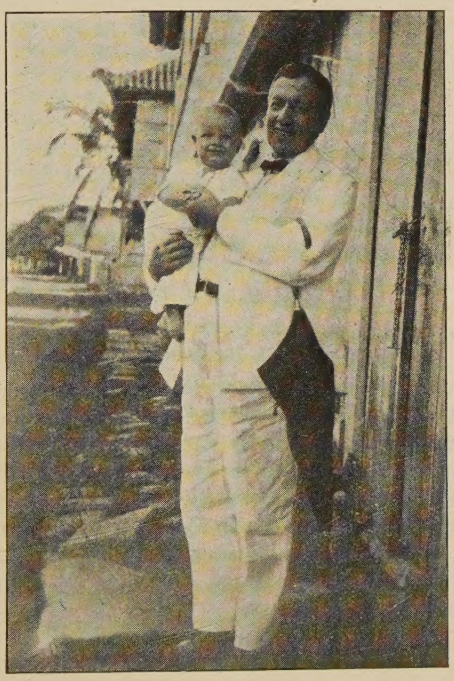
The membership of the new church is composed mostly of young men—all the product of the public schools since the American occupation. Only one or two are wealthy, but they represent the best people in Cagayan in education, character, and power of initiative.

THE CAGAYAN PASTOR AND HIS WORK

By Rev. FRANK S. BREWER, of Talladega, Ala.

REV. FELIPE BUNTUYAN is a monument of grace. Once he was a gambler, a drunkard, and spent several years in jail on a false charge of murder. Soon after his conversion, under Mr. and Mrs. Jansen, he began to speak, but the extent of his influence was not realized until another poor drunkard begged to know Sr. Felipe's God. It was a complete change that had taken place, and the wife whom he used to beat now became a great help to him. Under the American occupation he was placed in charge of the mountain revolutionists, showing the trust that was put in his loyalty and good judgment.

For fourteen years he has labored diligently as an unordained evangelist, going months at a time without salary, because the crops had failed. He has a good education and speaks Spanish and Visayan fluently, though not English. He has initiative and good judgment, and has handled difficult cases of church discipline with a sweet spirit and a rare tact.



REV. FREDERICK JANSEN AND CHARLES LAUBACH

Mr. Jansen, of the Presbyterian Mission on Cebu, has shown many kindnesses to the American Board's staff, and it is through Mr. Jansen that the evangelist just ordained was secured

Mr. Buntuyan is a gift to us from the Presbyterian church, and goes to work at Oroquieta, where already there is a following of 600 unorganized believers. The question naturally arises, Where do these believers come from, and how is it that whole villages—*barrios*, as they are called—are begging for the gospel? The answer is simple.

Mindanao is now conceded to be the most fertile of any of the Philippine Islands, and to have the best climate. It has received of late a large immigration. Many of these immigrants are members of Protestant churches, or at least have had training away from Catholicism. Silliman Institute (the government school) has graduates and former students all over this northern coast. Many have come out through the great Aglipay movement, which, in spite of its political features, is also a religious movement toward Protestantism. Still others represent the native Visayans, located 500 and more miles away from Manila, and therefore less under priestly influence.

All over Mindanao we have open fields, like Dipolog, Oroquieta, Misamis, Butuan, and Surigao, where many have already come together and are begging for a pastor. How long will it be before we Congregationalists meet our responsibility for this large island which was apportioned to us by the Evangelical Union? Fully one-half the people speak Visayan, and furnish at once, by education, by political, social, and economic development, a compelling opportunity.

CHILDREN OF MOUNTAIN TRIBES IN THE PHILIPPINES

HEBREW CONVERTS AND CHRISTIAN MISSIONS

So many Jewish converts have Gentilized or disguised their names that it makes it difficult to follow their missionary work. They become merged in the Church. The late Hudson Taylor, of the China Inland Mission, said that there was not a single well-known missionary society that had not at least one convert from Judaism in its ranks, adding that one of his most faithful workers was of Hebrew birth (Mrs. Ewing, *née* Edith Lucas.)

The Church Missionary Society has had many Jewish converts in its service among the Gentiles. Paul Louis Sandberg labored in Benares and was the author of valuable books. G. A. W. Schapira went out to Sierra Leone, and was later transferred to Palestine, where he founded the Gaza Mission. Contemporary with him was Ellis Meyers, who was sent in 1878 to Amritsar to work under Robert Clark. Bernhard Maimon, who labored in the United States and in Canada, eventually joined the Church Missionary Society, and opened the Bagdad Mission for work amongst Moslems.

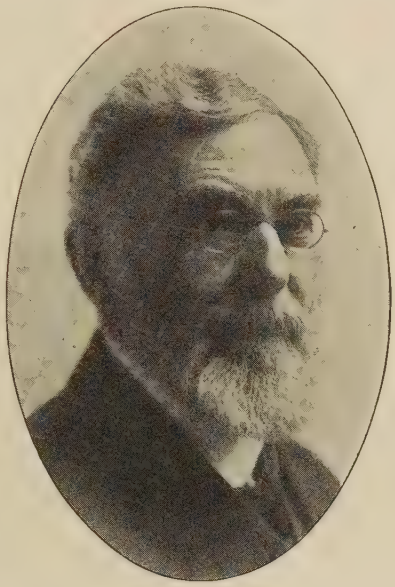
Many such pioneers in the mission field have been Hebrew Christians.

Rev. Francis I. Denman, in the "Missionary Review of the World" for April.

ROBERT CHAMBERS, D.D.

By Rev. CHARLES T. RIGGS, of Constantinople

AGAIN the Western Turkey Mission is called upon to give up one of its tried and true workers, to enter on higher service. While aware of his increasing feebleness, his associates had hoped that Dr. Robert Chambers might still have before him many years of useful life on the field. With the exception of Dr. Crawford, still in Trebizond, who went out the same year, Dr. Chambers was the senior missionary among the men of the Western Turkey Mission; and in the whole of Turkey only two men now under appointment—Dr. Raynolds, of Van, and Dr. Christie, of Tarsus—have seen longer service.



REV. ROBERT CHAMBERS, D.D.

Born May 1, 1849, in Norwich, Canada; died April 2, in Newton, Mass. A graduate of Queens University, Canada, and of Princeton Seminary, he joined the American Board's Turkey Mission in 1879, serving first in the Erzroom field. In 1891 he took charge of the Bithynia High School at Bardizag, where he accomplished remarkable results. Since his return to America in 1915, owing to war conditions, he has devoted himself to raising relief funds to be sent back to Turkey

One of the outstanding characteristics of Dr. Chambers was his cheerfulness. Even in trying times, and under great discouragement, he had the gift of rising above his surroundings and showing a contagious optimism. A keen sense of humor frequently relieved a strain; nobody enjoyed a good joke or story more than he, and his colleagues could depend upon his finding the bright side of any situation. His optimism carried him through many a crisis that would have crushed or discouraged a man of less sunny disposition.

This was one secret of the remarkable facility he showed in managing other people. During all his life in Bardizag he was not merely principal of the Bithynia High School, but also moderator of the group of churches in Adabazar, Bardizag, Nicomedia, and vicinity; and no one could resist the winsomeness of his cheery face and heart, or successfully oppose the buoyancy of his leadership. Plans that he proposed went through because he was cheerfully certain they could. People trusted him, for his judgment was almost always right, and he himself believed what he proposed.

He was very tactful in dealing with both pupils and teachers, as well as with the occasional disturber of the peace of a church. Indeed, his tact was so marked that those who undertook to follow up his work often wondered how he had succeeded in doing what they found it impossible to do.

This quality made Dr. Chambers an invaluable factor in the counsels of the mission as well as of the church. He was depended on, in our annual meetings, as adviser and friend. He had a clear insight into situations, and always some valuable suggestion as to solving any difficult problem.

When his physicians forbade his continuing as principal of the High

School, he undertook with zest and joy his new life at Scutari. The church situation there was a delicate and difficult one, but he set himself with rare judgment to straightening it out; and the results were very soon shown in a greatly increased attendance in both church and Sunday school, and a much better spirit among the people. Dr. and Mrs. Chambers made their home the headquarters of the community, without the slightest officiousness or artificiality. And every one wanted to hear Dr. Chambers's sermons, they were so practical as well as spiritual.

He felt very deeply for any one who was in trouble; and in ministering to the physical necessities of the people was generous, even to a fault. Yet his confidence was seldom misplaced, for he was a keen judge of human nature. In fact, he knew others far better than others knew him. And this was illustrated in another way. Living in a community that was decidedly conservative in its Biblical and theological bias, he held their admiration and entire confidence, despite the fact that his own personal views were far broader than theirs. He never preached non-essentials, nor carried the chips of his workshop into the pulpit.

Most of the Armenian colleagues with whom Dr. Chambers worked have been carried into exile. If word of his passing away shall reach them, they will mourn as for a father. Of his American colleagues, every one cherishes the happiest recollections of a helpful, inspiring fellow-missionary.

THE BIG RAILWAY STATION, BOMBAY

THE CONVERSION OF DAMJI

By Rev. JOHN MALELU

(*From the "Dnyanodaya," Bombay*)

THREE adult baptisms have recently taken place in the Hume Memorial Church, Byculla, and one of these is remarkable, showing, as it does, how the minds of the middle classes have been turning toward Jesus Christ, their Lord and Master.

Damji, a resident of Guzerat and a carpenter by profession, belongs to the middle class of Hindu society. The Voluntary Band of the Gospel Spreading Society first came across him, listening earnestly to the gospel preached by them on the street after church service one Sunday afternoon, according to their usual practice. His interest was evidenced in his waiting till the end of the preaching and buying a copy of the gospel in Guzerathi.

When accosted by one of the band, he asked for their address, saying he would communicate with them. Later he did write to one of the group, expressing his desire to keep up a correspondence. Soon he began to visit in person one or two members of the band,

and for the last six months he has been regularly visiting and seeking after the truth, coming to the pastor at night, like Nicodemus, and staying sometimes till one in the morning, absorbed in listening to the eternal truths of salvation. At length, of his own accord, he sought baptism, and accepted the Master in public.

Although he had heard the gospel in his own district in Guzerat, and had been favorably impressed with it, he needed personal communion with Christ, through his disciples, before he could be won over.

In his earlier years he had lost faith in idols while tending the cows of a "guru" in a temple, because of the immoral ways of this guru and his followers, which were a shock to him. He then sought to forsake the world and to adopt an ascetic life, but could not beg for his livelihood, as is the practice of "sanyasis" and "gosavis." At this stage he came in contact with a guru of the Sanatan Dharma, and was favorably impressed with his charming ways and teaching, but was disgusted with his obstinate claim of equality with God.

Finally, Christ and his supreme claim won him, as he found in Christ the fullest expression of the Fatherhood of God and the Brotherhood of man. He has tried almost all forms of Hinduism, but could not find peace and joy as now in Christ Jesus, in spite of all opposition and trouble. He knew full well what he would have to give up for Christ. His people, his only sister, and his friends—all have forsaken him. He is suffering great inconvenience, being unused to the food and ways of living of the Christian community, and the few decent Hindu vegetarian boarding houses in Bombay being now closed to him. But through Christ he is equal to the burdens he has to bear.

A skilled carpenter, he has offered his services to Government and is going to Basra, his one object being to do his bit for the final victory, being willing even to risk his life for this ultimate issue.

"ENGLISH TAUGHT HERE"
American mission school in Bombay

MRS. HOSHINO, OUR LADY OF THE HILLS

By Rev. HILTON PEDLEY, D.D., of Maebashi, Japan

As her photograph shows, Mrs. Hoshino is well advanced in years, but every faculty is still alert. Forty years ago she and her husband managed a fairly large estate one hundred miles north of Tokyo, and situated in the midst of a perfect panorama of mountains. About that time the couple sent their second son to Tokyo for his education, and there, having found his Lord, he devoted himself to the Christian ministry. Believing that the gospel, like charity, begins at home, he first led his parents into the light, and then, having been licensed to preach, he organized a church in a large city of his own native province. His mother set herself to train the other children —there were six in all—in the nurture and admonition of the Lord, and was rewarded by seeing them all become strong and consistent followers of Christ.

For sixteen years she has been a widow, and now, at the ripe age of seventy-nine, is active in body, regular in her church attendance, full of good works, strong in the faith, and proud of the children who have grown up to call her blessed. She has reason to be proud of them. Her eldest son, with whom she now lives, is manager of a reliable bank in his native town. Her second son, referred to above, stands in the first rank of Presbyterian pastors, while another has an honored place in the denomination. A fourth son is assistant cashier in the palatial headquarters of the Bank of Korea, in Seoul; and the only daughter, educated first in Tokyo and afterwards at Bryn Mawr, is now an efficient teacher in the finest private school for the teaching of English to be found in the capital.

The story, however, of the Benjamin of the family reads almost like a fairy tale. At the age of seventeen he said to his parents: "I want to go to America. Give me my passage money to San Francisco, and I'll ask for no more." They gave him the money; he crossed the Pacific, worked his way to New York and through Columbia University, and thenceforth carried on, both in New York and London, a successful business through the sale of Japanese paintings.

Three years ago, when only thirty-seven, he realized that he was far gone in tuberculosis, and hurried home to die. A few months later he passed away, and when his will was read it was found that he had left $350 as the nucleus of a fund for erecting a new church building in the home town of Numata. His brothers and sister added a sum sufficient to bring the total up to $1,000, and the result appears in the accompanying picture, taken on

AT THE DEDICATION OF NUMATA CHURCH

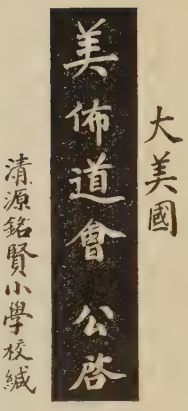
the day of dedication. The inset is the likeness of the dead man; beside him kneels the brother who led the parents to Christ; on the left may be seen the old mother herself; beside her is the oldest son; and somewhere else in the picture is the other preacher boy.

What shall we say of such a record? Truly it is one to rejoice in; but this good mother in Israel is only one of many who, through their own and their children's influence, are hastening the day when Christian ideals shall pervade the whole Island Empire.

ALONG THE RIVER NERVION, BILBAO, SPAIN

Spain's chief maritime city, site of a government wireless station. An out-station of the American Board

PETITIONS FROM CH'ING YUAN



BY

REV. PAUL L. CORBIN
OF TAIKUHSIEN, SHANSI, CHINA

IN an earlier statement Mr. Corbin, who has charge of the country evangelistic work in Taiku District, sent us some facts about Ch'ing Yuan, which he says "is one of the most enlightened districts in Shansi in the matter of education." Ch'ing Yuan, the county (one of the several in Mr. Corbin's large parish), has a population of 92,000. Besides the county seat —a large walled city—there are about seventy-five villages and perhaps forty hamlets. The county has a population of school age (between the ages of six and twenty-one years) numbering between 24,000 and 25,000, of which less than ten per cent are under instruction in either Protestant, Roman Catholic, or public schools. Matters have moved rapidly and steadily in Ch'ing Yuan within the last year or two, as Mr. Corbin's present communication shows.—EDITOR.

Readers of the *Missionary Herald* may remember that Shansi has asked for special help in providing a suitable plant for our Ch'ing Yuan outstation. This is the most important outstation center in the whole Taikuhsien field. The work there has occupied its present court for ten years. In that time the rent has been raised twice, and the present sum is four times what the rent was at first. We now face the prospect of being turned out again in a few months.

I have carefully canvassed the place for suitable quarters. There is nothing well adapted for our church and schools, and what there is is held at a high rent, probably six or seven times what we were paying in 1906. I am going to send you translations of four petitions from organizations connected with our Ch'ing Yuan outstation.

(*Owing to limitations of space, only three of these petitions are given herewith.*)

FROM THE CHURCH OF CHRIST OF CH'ING YUAN

To all the Great Officers and Committees of the American Board of Great America, Grateful Greetings!

At present Heaven is regarding kindly our country of China and is sending us the sacred doctrine from the West. Though our native place, Ch'ing Yuan, is in a retired spot, we have not been overlooked by you, honorable sirs, who in the spirit of Christ's love helped to establish the church here twenty-two years ago.

Although we have had a church in this place for many years, up to the present we have never had a suitable place. Temporarily we occupy tumbledown rented quarters. Not only so, but the time of our rental contract has expired, and before very long we shall be compelled to vacate. We constantly think of the church as God's holy temple, but if we have again and again to move, with no settled place of wor-

ship, the preaching of the gospel will suffer serious drawbacks.

Not far from us there is the Roman Catholic church, with beautiful and substantial buildings, not like the dilapidated quarters which we occupy. From this comparison it is to be feared the villagers will turn away from us in disgust, and will not attend to the gospel message. Every time we ponder our situation at this point we sigh and are sorrowful. We hope to buy a lot and build, but our strength is insufficient, so we entreat you, honorable sirs, to plead for gifts, or yourselves help, in order that our hope of building may be consummated. . . .

This letter is written with the above particular purpose in mind. Wishing all of you peace.

The male church-members, Chao Yü-luan and 44 others.
The female church-members, Ding née Liang and 19 others.

FROM THE MEMORIAL PRIMARY SCHOOL (FOR BOYS)

We early lifted up our eyes with desire to look upon the illustrious who have long helped and befriended us!

To the Officers and Committees of the American Board of Great America, Respectful Salutations! An humble petition!

It has now been eleven years since Pastor Paul L. Corbin established our unworthy school, which has now attained the number of seventy-six pupils. As to the location of our school, it is in a district city, and in the center of the whole territory governed by Ch'ing Yuan. In reason we should have here a grammar school. But up to this time the court we have rented is small and narrow, and there is no other suitable place. This is just the time when our unworthy country is establishing a republican form of government, and education should be re-created. Consequently, all those who have responsibility as teachers are everywhere promoting schools and all educational matters. Christianity is the builder of civilization and the root of reformed customs. In view of this fact, shall we permit our Christian schools to fall behind those of the non-Christians?

Accordingly, we here at Ch'ing Yuan have unitedly hoped that we might be able to secure a place and build a school, so as to enlarge our holy church and implant doctrine and righteousness in the young. Alas! our means are insufficient, and we have not the strength to prepare such a place. We have long known that you, honorable sirs, have the mind of Christ in wishing to help and save men, and that you lend your

STUDENT VOLUNTEERS OF THE OBERLIN-SHANSI MEMORIAL ACADEMY, TAIKUHSIEN
Starting out for Sunday afternoon services in villages and city streets

aid to everything affecting matters of benevolence. We have thought, therefore, that you would not be unfeeling as to the needs of our school, and we therefore humbly beseech you to help us with funds in order that we may carry through the enterprise of building a schoolhouse. If this can be done the church will be exalted with happiness, and we your petitioners will also be joyful beyond measure. As we write these words we are filled with hope.

Respectfully wishing you great peace.

The teachers, Mêng T'ing-chieh and Chang Hui-yuan.

The pupils, Yuan Fan and 75 others.

FROM THE BENEVOLENCE GIRLS' SCHOOL, CH'ING YUAN

To the Officers and Committees of the American Board, Great America, Greeting.

We respectfully supplicate you!

From the time the sacred doctrine began to be preached in China, civilization has gradually improved and customs have changed. Of all that affects morals, intelligence, and the physical man, the three important lines of teaching, there is nothing that has not risen and prospered. Of the evil customs affecting body, mind, and spirit there is not one that is not being overthrown. Especially gratifying is it that the womanhood that, thousands of years ago, was enslaved can now not only rejoice in liberty and equality, but is able to enjoy the most perfect educational advantages.

In the second moon of last year a girls' school was established in our humble place with more than ten pupils. This year the number has increased to twenty-four. But, because of the fact that the quarters the school now occupies are small, narrow, and in disrepair, the place is not only detrimental to health, but if more pupils are enrolled there is absolutely no room for them.

For these reasons we have all hoped a piece of land might be purchased and suitable quarters for the school erected. Because of the great expense our strength is insufficient. We have given earnest thought to this problem, but we can see no way to provide the necessary funds. Accordingly, we wish fervently to pray you, Sirs, benevolent gentlemen, in the merciful spirit of our loving and pitying God, to have compassion upon us, and open your purses to help us in the project of building a school.

If you are able thus to compassionate, we daughters who are in darkness may be able to lift up our eyes to the light, and we will be grateful beyond measure!

We reverently and respectfully hasten to wish you peace!

The teacher, Wang Tsan-lan.

The pupils, Mi Ching-p'ing and 23 others.

CH'ING YUAN ALSO GIVES

Do not suppose that these petitioners will do nothing to help themselves get their church and schools. During the last two or three years, all the Christians of the district have pitched in and helped the Hsi Ku Ts'un outstation build a plant. The native contributions toward the cost of that were about twice the sum contributed by foreigners.

Eight or nine years ago, when the number of Christians in the district was very much smaller, they gave liberally to help put up buildings for the Nan Ch'ing Tui outstation.

By the same token we may expect them to contribute generous sums toward the cost of the Ch'ing Yuan plant, but they will need outside help, as these appeals point out. The sort of plant we have in mind for Ch'ing Yuan would include a commodious chapel, a book depot, a dispensary, and school buildings for boys and for girls. This would be the center for our work among 100,000 people. Three thousand dollars will not meet the cost of such a plant by any means, but a gift from the Board would be a great stimulus to the people of the district to exert themselves to the fullest.

One of these outstation plants is a "social settlement" of the best type, and as such is of great interest to people to whom "social service" presents an appeal.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$9,615.62	$2,912.55	$536.73	$5,357.41	$16,600.00	$1,438.50	$36,460.81
1917	11,773.86	6,829.99	505.03	2,343.38	16,675.00	1,458.50	39,585.76
Gain	$2,158.24	$3,917.44			$75.00	$20.00	$3,124.95
Loss			$31.70	$3,014.03			

FOR SEVEN MONTHS TO MARCH 31

1916	$176,747.29	$18,731.69	$11,101.24	$132,603.14	$25,445.00	$13,729.68	$378,358.04
1917	188,041.02	25,736.34	9,709.50	157,199.06	26,075.00	14,127.10	420,888.02
Gain	$11,293.73	$7,004.65		$24,595.92	$630.00	$397.42	$42,529.98
Loss			$1,391.74				

RISING TO THE EMERGENCY

THE Board has issued an appeal for $120,000 extra for the year ending August 31. Of this, $80,000 is needed to cover the excessive cost of the work arising from war conditions, and the balance, $40,000, is urged for an advance movement in the Philippines and in Russia. Those who read the *Herald* need no explanation of these appeals. They realize what it has meant to add first fifteen per cent and then ten per cent to the salaries of missionaries in Turkey, to enable them to exist under the terrible conditions prevailing in that country. They know something of the unsettling of the rate of exchange between silver and gold in China, and how that adds a thirty-three per cent burden to our treasury so far as that country is concerned. Moreover, they have followed the steadily advancing cost of living in every field, and the heavy charges for freight and passenger transportation on every sea, which the war situation entails. Never have we found such a combination of circumstances against us.

The special appeal we have issued in circular form and sent out to the churches comes just when our country is plunged into war, and when the thoughts of many people will be of things far removed from the needs of a mission board like this. To such it should serve as a reminder and stimulus. Certainly no organization is more vitally concerned with the American ideal which underlies our declaration of war than the American Board, which has been preaching and inculcating justice, humanity, and peace for over a century. Great as has been the influence of our missionaries in the past, we see vastly enlarged opportunities for them in nearly every land in the years that lie just ahead.

This is the time above all others to rally to the support of the Board. It is the time, not only to save the work, but to push ahead in a victorious way. The figures for the month just passed encourage us to think that our appeal will not fall to the ground. Five months of our year remain. Let us push the gain up to the $120,000 mark.

THE PATRIOTIC VERSUS THE MISSIONARY APPEAL

Our church members are revealing various reactions to the pressure and challenge of the war situation as it

has now developed in America. Some friends of missions are urging that retrenchment should be the order of the day, and that the utmost conservatism in financial judgment should be put into practice. They argue that it is natural for war funds now to claim the attention of all the people. In loyalty to the country we must put missions in the second place. Already appeals for the Red Cross, for war relief, for local preparedness movements, for recruiting campaigns, for public safety committees, and similar causes are asserting their claims. In addition, we are not to forget the needs of European and Asiatic refugees. These appeals are imperative.

On the other hand, friends of missions are urging that patriotic causes should be subsidiary to maintaining the institutions of the church, especially those with a world message and a world reach.

Let us not be drawn into any attitude of rivalry or competition between two such lines of benevolence. Who could for one instant consider doing less for patriotic and humane causes in a time like this? How can we think of reducing our aid to stricken Belgium? Even under the more favorable conditions of the past two years, we have been sending but a pittance to that country. Surely as Congregationalists we should multiply manifold our gifts for Armenia, when we consider our peculiar responsibility for the people of that land. We must not forget that the Armenians are dying by the thousands as our fellow-Christians, in mission fields considered by the world as especially our own. We are their "Big Brother" in God's sight. Who would subtract one dollar from the meager trickle of benevolence that steals its way towards a stricken Serbia, or for the blind soldiers of France, or for the war prisoners in many a camp, or for those thousands of orphans in Belgium and France who wander desolate and unbefriended? America must do more, not less, in all of these ways.

At the same time, he would be a poor Christian indeed who deserted the men and women now in foreign lands, seeking to build up Christ's Kingdom on the foundation of righteousness, love, and peace. Organizations like the American Board are engaged in a work so fundamental and constructive that it would be nothing less than a world disaster for their operations to be diminished. The attitude we should take is to meet the increased need by increased sacrifice. Until we have squarely placed our giving on a sacrificial basis, we have no right even to raise a question of preference between causes. If the Christian people of America are willing to make the sacrifice well within their power, there will be enough money for all, and the givers themselves will reap a great blessing. No one can examine the wealth and prosperity, the waste and high expenditure of many Christian families, without coming to the conviction that the call for large giving at this hour will bring a benefit to them as well as to the world. The boys who volunteer will find their blessing. No young man can sacrifice convenience, business prospects or ambition, and imperil his life for the cause of his country without receiving an hundredfold reward. But where is the blessing of those who do not offer their lives, if they hold back their means at such a time?

The American Board just now, because of war emergencies, is in a position as never before to aid those who wish to make sacrificial investments for the Kingdom. In several fields our work is directly related to war relief, and in all our fields the work is of such a practical and constructive as well as spiritual character as to commend it to all who have a world vision centering in Christ. The Board is always glad to be in touch with such givers, and to recommend definite investments which can be applied in any chosen field. Candidly, however, we trust our constituents will not write arguing that this is a time for retrenchment and retreat.

MISSIONARY TRAINING CENTERS

1917 DATES

Ocean Park, Me.	*July 20 to July 29*	*Lake Geneva, Wis.*	*July 27 to August 5*
Silver Bay, N. Y.	*July 6 to July 15*	*Estes Park, Col.*	*July 13 to July 22*
Blue Ridge, N. C.	*June 22 to July 1*	*Asilomar, Cal.*	*July 17 to July 26*
	Seabeck, Wash.	*July 30 to August 8*	

BEACH SPORTS AT OCEAN PARK

THE Missionary Education Movement announces the usual number of summer training conferences. Seabeck, Wash., and Asilomar, Cal., call to leaders on the Pacific coast; Estes Park, Col., and Geneva, Wis., are the centers for the Interior States; Silver Bay, N. Y., Ocean Park, Me., and Blue Ridge, N. C., take care of leaders in the Eastern States.

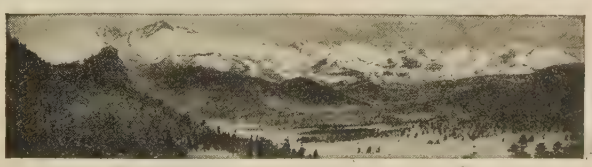
There has been no relaxing in preparation for these conferences, despite critical national and international conditions. The usual stimulating and attractive features are offered as in earlier years. Mission study classes, classes for various ages and grades in the Sunday school and other church organizations, open parliaments, platform addresses, vesper services, and denominational group meetings will fill the morning and evening hours. Afternoons are carefully reserved for rest and recreation, abundantly provided for in these beautiful conference centers.

It would be difficult to find seven more delightful vacation resorts than the places selected for these summer conferences. The grounds are safeguarded against objectionable features, are suited for many forms of recreation, and have come to be connected in the public mind with religious and social progress, since they are used for such gatherings every year.

There will be a decided tendency this year, in view of our country's entrance into the war, for our young people to give up all thought of attending a summer conference. The expense, the call of patriotic service, will work to reduce the delegations. But is not this just the time for churches to declare that Kingdom Preparedness shall not falter? Times like these demand that we shall conserve the interests of the mission enterprise, the truest expression of a vital Christianity, working for human brotherhood and righteous internationalism.

Should not our churches see to it that promising leaders among their young people are sent as delegates to these conferences, to the end that our world-wide obligations may not be overlooked next year in our church work?

Detailed information about each conference may be secured by writing to the Educational Department of the American Board, 14 Beacon Street, Boston, Mass.



THE CONTINENTAL DIVIDE FROM ESTES PARK

THE CONFERENCE OF MARATHI EVANGELISTS, WITH INSTRUCTORS AND MUSICIANS

Seated in the row next to the front are, second from left, Dr. Robert A. Hume; Rev. N. V. Tilak; Rev. Alden H. Clark; and Rev. Henry Fairbank. The numbers on the figures in the picture refer to a key which gives the names of the men and the villages they will serve. We are not able to give space to the entire list.

FOREIGN DEPARTMENT

INDIA

The Marathi Mission Evangelists' Conference

In our March issue we gave an account of the meeting for instruction and inspiration of the "twenty-five new evangelists for twenty-five new villages" in our Madura Mission. We are now in receipt of the story of the first meeting of the twenty-five new workers who represent the Marathi Mission's part in this "Fifty-fifty Plan" for India. Readers of the *Herald* probably do not need to be reminded that the "Fifty-fifty Plan" is the generous attempt of one of our New England laymen to put a new evangelistic worker into every one of fifty representative villages in India—twenty-five in each of the two missions. It is, of course, necessary that these evangelists shall be well versed in evangelistic methods, and that they shall have the fellowship and inspiration of meeting with one another and with the missionaries and teachers. We quote from a letter from Rev. Alden H. Clark, of the Union Training School in Ahmednagar:—

"All but one of the twenty-five workers were present at the opening of the conference, and the one who was late was delayed because of the inaccessibility of his village. Three of the men appeared at my bungalow at 7.30 A.M. on January 24, having walked twelve miles since three o'clock that morning, in order to be on time for the first session of the class at 8 A.M.!

"Heavy rains, coupled with a severe epidemic of bubonic plague, had interfered with our plans in several districts; but because we wanted to get under way as soon as possible, we did not wait till we could start everywhere at once, but opened up each village as it became possible to do so. Thus some men have been in their villages for five months, while two or three are still unable to go to live or to start regular work in their chosen places. One of these is a Brahman convert, Rambhau Dharmadhikari, who, while waiting to get into his chosen village, has got hold of a community near 'Nagar, from which the holy man and a group of thirteen others have already been baptized, with more yet to come.

"We have held to the idea of making the devotional and the personal elements strong in this conference. The men have lived together, eaten together, studied together, and played together. We have given over a fine two-story building to their use. It is a mile away from the center, in the middle of a seven-acre lot, and gives some of the elements of seclusion which are valuable in such a conference.

The Program

"Our program includes a personal devotional study of Acts; a course on 'What to Teach of Christianity and How to Teach It,' by Dr. R. A. Hume; a study of 'The Life of Christ,' by Rev. H. Fairbank; conference prayer meetings, with reports from each man about his village and work, and specific prayer for him and his problems; life work talks by experienced and successful Indians and missionaries; and a course on 'Evangelistic Hymns and Their Use,' by Rev. N. V. Tilak, the hymn writer, and Rev. E. Ghodke, our best singing evangelist.

"We are greatly pleased with the character and attitude of the group. They are almost all vigorous men of some years of experience in our mission, who have, at personal sacrifice, volunteered for this special service. Perhaps half of them are under thirty years old. Two or three only may be over forty. The majority have had a full normal school training; three have been through the theological

seminary. Ten of these workers are primarily preachers, conducting no day schools, but regularly visiting several villages besides the ones in which they live; fifteen are teacher-evangelists, conducting regular day schools as well

AN INDIAN HOLY MAN

Reading sacred writings from ola, a book made of strips of palm leaf

as evangelistic and pastoral services in their villages. Two are of Brahman origin; two are from the upper middle classes; four come from and minister to the very low outcaste class of Mangs; while the ultimate ancestry of the rest was in the Mahar quarters of our villages, though many of these were born Christians, since it is from this class that most of the Christians of Western India are drawn. These men are proving eager and responsive students, appreciative of the opportunities of this conference, and keen to put its lessons and its enthusiasm to use in their village work.

Some Results Thus Far

"In three communities fifty-one baptisms have already taken place. This is really a noteworthy record, in view of the necessary irregularity of the work during these months. In two other villages people are reported to be ready for baptism. One danger against which we must be constantly on our guard is that of baptizing too quickly. We have tried our best to avoid this danger in the baptisms which have already occurred, and shall leave such matters as the amount of instruction for baptism entirely in the hands of the local missionaries."

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The Lepers of Manamadura

In response to a request for news of the leper work carried on by Dr. Harriet E. Parker, of the Woman's Hospital in Madura, Miss Ruth C. Heath, a young Englishwoman in charge of the nursing in the hospital and a recent appointee of the Woman's Board, sends us the following:—

"A little less than two years ago, Dr. Parker started giving to the patients at our Manamadura Leper Asylum the kind of treatments which have been so successful elsewhere. At first it was truly funny to see the men talking and wondering 'Shall we have a prick from that awful needle,' or 'Shall we not?' Some said 'Yes,' some said 'No'; for you must know Dr. Parker does not insist on the patients having the treatment.

"However, those who said 'Yes' soon found they were getting better, and then came the rush. Every one wanted it, men, women, and children alike. The number grew so that a second men's building was put up, and more and still more came. I only wish the folks at home could see the hut the men stay in, for the sake of getting the 'needle prick' once a week—a piece of ground on a rough field, mud walls just three feet high all around, and a palm-leaf roof. This hut is supposed to be able to 'shelter' ten men; often twenty sleep there every night. They get along very well when it's dry; but when it rains—it doesn't really take time to rain—the water simply tumbles down in sheets, and the poor, wretched, sick men and their sleeping

mats get drenched, and then coughs and fever add to their troubles.

As to the Treatment

"Dr. Parker leaves Madura about 11.30 A.M., after a hasty lunch, and goes down to Manamadura third class (most uncomfortable), to save cash. Then Rev. C. S. Vaughan, with his 'comfie' cart, meets her, and she is able to go to the bungalow for a short rest and some tea; then into the cart, or on red-letter days in Mr. Vaughan's side car, and then to work. A native compounder goes with her to sterilize the needles and to see that the oil to be injected is kept 'about' the proper temperature.

"The injection is given in the soft flesh of the back. The patient has his name called; he lies down flat on his chest; another leper patient applies the tincture iodium; and then, with one quick plunge, the needle goes in and the healing fluid is pressed into the patient. A piece of cotton wool is given to the victim, and he goes off holding it over the spot in a most touching manner.

"But it is grand to see them getting better—ulcers drying up and the 'white spots' getting brown. Oh, yes! work amongst the lepers is well worth while, if only one had more time."

*

"Tamil at Sixty Miles an Hour"

One of 1916's additions to our staff in the Madura Mission is Rev. Edward L. Nolting, who finds the experiences which come to him along with his language study full of interest. He writes from Dindigul of a visit which he had just made with Rev. W. P. Elwood, chairman of the "North Circle Committee" of the mission, to a village church six miles away from Dindigul. They made the journey in the early morning, via motor cycle:—

"As soon as we came into the village, we were surrounded by a curious crowd of dogs, children, and older people. After greeting them and passing the time of day with the catechist, we took a stroll through this typical Indian village, with its mud-walled, thatch-roofed houses. Most of the vil-

A GROUP OF HINDU HOLY MEN
In front of one of the mission buildings in Ahmednagar

lagers are farmers and prospering, but poor in money and worldly goods.

"The catechist summoned his congregation by beating a gong hung on a tree near the church. As they came in, the men sat beside the wall, on the floor; the children were up front, and the women in the center and rear. A regular service was conducted by the catechist, and then Mr. Elwood spoke briefly.

"After the service, inquiry as to the children of school-going age brought out the fact that several were at home who should be in school. Mr. Elwood says these village children feel the 'Call of the Wild,' and sometimes run away from the monotonous lessons of the schoolroom.

"When the people gathered round me, asking questions and talking, I looked blank. I have never felt so helpless as when I put a simple question to some one and he began to talk Tamil at sixty miles an hour. I wonder if I shall ever be able to take that all in, with its meaning!

"Before we left we were given some fresh cocoanut milk, which tasted good. I do enjoy visiting these country folk and seeing the children from whom are to come the future leaders of India. I came away more convinced than ever of the value of reaching children through village and boarding schools, and the need of giving them higher education and teaching them Christian truths."

⚜

The Criminal Tribes Settlements

One of the most interesting phases of the American Board's work in India has been its occasional contact with and efforts in behalf of the Criminal Tribes, or "robber castes," as some of them are called. This effort surely marks as great a progress in the uplift of the people as do the leper hospitals in general health control. It shows that the educational and religious influences brought to bear on the ordinary citizens have so widened the space between them and these lawless folk that government and people alike feel that the criminal classes should have their teaching and their chance, also, and that they should cease to be a menace to the community at large.

The Kuruvars

From Aruppukottai, Rev. F. E. Jeffery reported, in 1914, work among the Kuruvars, a caste of highway robbers and housebreakers. Their headquarters were at Vathuvarpattai; their chief became a Christian, and preached to his followers to such good effect that thirteen of them came to the mission station and signed, and sealed with thumb impression, the following document: "We pledge to abstain from every form of theft and to live clean, Christian lives. We will not leave the village except on permission from the teacher. We will bring home all our near relatives who are 'out hunting,' and cause them to live at home. We will give up drunkenness and settle disputes through church committees. We will cease buying as wives baby girls, and will have our marriages solemnized in a Christian way. We will attend the church regularly and will educate our boys and girls."

The Kallars

About the same time Rev. J. J. Banninga was having interesting experiences near Tirumangalam with the Kallars, a caste which had been robbers for generations. He began with evangelistic work among them; and they begged for teachers, promising, from village after village, that they would become Christians if only some one would teach them the way; and there are 75,000 Kallars in that district.

In 1915 it was proposed to appoint Rev. J. X. Miller, of Pasumalai, temporarily as superintendent of the Kallar work. A thousand acres of land were set apart for the settlement at the head of the Cumbum Valley, some seventy miles from Madura, a place having good soil and a fine climate, and great possibilities for work in various direc-

tions. The exigencies of the war have led the government to delay this undertaking, but it is announced now that it will be begun in 1918.

At Sholapur

The settlement which has been most closely under government control and has advanced most rapidly, however, is probably that at Sholapur, where for some time the Marathi Mission has been responsible for the school work. Mr. Starte, the government official in charge of the Criminal Tribes, began his work in the Bijapur District, about fifty miles from Sholapur. He has brought a large number of the people, some three thousand, into Sholapur, and set them at work in mills which are under government control. The children and young folks are put in schools in charge of the missio ıaries.

Mr. Starte, the young government superintendent, has completely won their confidence, so that he has even persuaded them to give up child marriage. A few years ago 700 of these folk were in jail as false coiners. Now only one is in prison on this charge. Mr. Starte is very ingenious in dealing with them in their criminal tendencies, and his adventures are too many to tell.

Now, however, the work has become so extensive that Mr. Starte has arranged with the government to pass this Sholapur settlement over to our Marathi Mission, and the transfer went into effect early in April.

One of the Sholapur staff, in writing of the new responsibility, says: "It is a wonderful work, to have 3,000 people put under our teaching by Government. It shows a trust which we would be worthy of. We would ask the earnest prayers of God's people that we may see these charges brought to Christ."

⁂

THE BALKANS

A Monastir Bulletin

A brief note has been received from Miss Mary L. Matthews, of the American School at Monastir. She is well, after experiences which she does not describe, although she hints that they were thrilling. The note says:—

"The future is uncertain, but as God has cared for us in the past, I believe he will in time to come. I am the only American in our mission station now, the others having been sent to Salonica in December. The Orphanage, with seventeen girls and a woman to care for them, and a few families who are with me are my responsibility at present.

"We are very thankful Mr. Jenney built these buildings so solidly. He little knew what a comfort it might be to us. The lower walls are thick and of stone. We live in the lower rooms and the basement chiefly. We are all well here and hope that friends at home are also. No post comes, so I am not sure the cards I write are sent. We have had no school or church services since November, but a French Protestant pastor uses our little church for his services on Sunday. It is good to have that use of it for the soldiers."

⁂

MICRONESIA

The First Letter Since 1914

For two years and a half there has been silence so far as Mr. and Mrs. Charles H. Maas, our representatives at Mejuro, in the Marshall Islands, are concerned. Inquiries through the Japanese government assured us of their safety, but not until last month have we received a message from them directly. Writing from Jaluit on January 10, Mr. Maas says:—

"The first news of the war reached Mejuro by some steamers from the China coast. Later, in October, 1914, the Japanese cruiser *Kurama* arrived off Mejuro, landed an armed force, and informed us that these islands were now under the Japanese flag. At that time our stock of provisions was exhausted. The two naval officers in command of the landing party, hearing

of our need, notified the commander of the warship, who kindly supplied us with a few necessaries.

"I was told that life and property would be respected, and no restrictions were put on our Christian work in Mejuro. The work in general there went on as before; the work throughout the group, however, has suffered somewhat, as we and all other foreigners were forbidden to communicate or travel between the islands. Still, I am glad to be able to report that all the native teachers have remained faithful at their posts, in spite of overdue salaries and the many difficulties and discouragements they had to overcome.

"Personally, Mrs. Maas and I were shut off in Mejuro from civilization and intercourse with white people for two years. During this time we received no papers or letters, and only vague rumors from the outside world. It was not until a few months ago that ancient newspapers, a few business letters, and one or two letters from Mr. Heine began to reach me.

An Accident to Mrs. Maas

"After the Christmas celebrations on the mainland of Mejuro, Mrs. Maas was preparing some tea in a dimly lighted native house before returning to the mission station at Roneron, several miles distant. She had the misfortune to have a pot of boiling water spilled over her body, inflicting serious and dangerous injuries. With great difficulty we conveyed her in a canoe back to our home. Imagine my feelings—Mrs. Maas suffering intense pain and urgently needing medical assistance, no proper medicines at hand, and no means of procuring medical aid from Jaluit, more than one hundred miles distant.

"After several days, Mrs. Maas, instead of improving, grew worse, with a very high fever. I then induced some natives to venture to Jaluit in a small sailing boat, at great risk to their lives, considering the season of the year. This boat reached Jaluit on January 1.

"When this accident was made known in Jaluit, Mr. Heine and Miss Hoppin chartered a small Japanese steamer that fortunately was at anchor there. Leaving Jaluit in the afternoon, it reached Mejuro the following morning. I assure you I was glad when I saw the vessel heading up to the mission station, for I knew my prayers were heard and help was at hand. Miss Hoppin attended to Mrs. Maas's injuries, and preparations were made to convey her to the hospital in Jaluit. With much difficulty we got her safely on board and set out for Jaluit.

"Mrs. Maas was immediately taken to the hospital, where the Japanese naval doctor made a careful examination. The doctor announced he feared it was too late, mortification having already begun, and gave very little hope of her recovery. Now, after a week, I feel relieved, for Mrs. Maas's condition appears to have improved, and the doctor holds out hope for her ultimate recovery.

"I am glad that at last I have had an opportunity of becoming acquainted with the Japanese authorities, who received me courteously and have been kind and helpful in various ways since my arrival here."

*

A Word from Jaluit

Rev. Carl R. Heine, in a letter from Jaluit which was nearly three months in reaching us, reports generally favorable conditions. He says:—

"The commander and officers of the garrison and a number of other Japanese attended our Christmas exercises, and appeared to be pleased with what they witnessed.

"Miss Hoppin is here and in fairly good health, but must feel the need of larger appropriations for her work."

[Miss Hoppin, formerly of Kusaie, was at Jaluit with a group of students for the Kusaie Boarding School when the war opened. She was forbidden to leave Jaluit and has been busy in many ways.—EDITOR.]

Mr. Heine hopes for permission soon to tour the islands once more, but says it will be difficult to reach them all without a vessel belonging to the mission. "The teachers on most of the islands have received some Bibles and hymn books, and have been supplied with Christian Endeavor topics and Sunday school lessons for the current year. There are problems to solve and difficulties to be overcome, but we begin the year with better prospects than we had twelve months ago."

THE PHILIPPINES

Five Thousand Attend Sunday School Rally

The *World-wide Sunday School News*, for April, is responsible for the following:—

"Instead of the usual annual convention, the Philippine Islands Sunday School Union has held in Manila a Sunday school rally, the largest single evangelical affair ever held in the Islands.

"Rev. J. L. McLaughlin, secretary for the Philippines under the World's Sunday School Association, had the special job of 'getting them in.' After a lot of persuasion, he induced the railway company to grant a forty-nine per cent reduction on the round-trip, one-day tickets, and also to run a special train. Sixteen hundred people came in on three trains, arriving at the Central Station at the same time. One thousand friends, with bands of music, were waiting to welcome them, and there was a royal reception and fine parade through the streets to the theaters and church, where the three simultaneous services were held. Each of the places was well filled, the theaters

MAKING RATTAN COTS AT DAVAO

packed; but the big event was the afternoon meeting in the Baseball Park, at which there were some five thousand people in attendance. After plenty of enlivening music and two short speeches, the whole crowd knelt for a consecration service for power to go out and accomplish the two great things—the making of better schools and bigger schools. After that there was a torchlight procession that stretched out through the heart of the city for more than a mile, and created a splendid impression.

"The success of this rally is especially significant considering the opposition which the Protestant workers in the Philippines are constantly meeting from the Roman Catholics. The press, the railway company, and practically all public agencies, are dominated by this influence, and fight the Protestants at every point. The Spanish inspector sent out to bring in the special train told Mr. McLaughlin, just as

A MINDANAO MOTOR TRUCK

"Old Moses," the water buffalo, has been a useful part of the mission equipment for some time

REV. JULIUS S. AUGUR

MISS JANE T. TAYLOR

DR. LUCIUS W. CASE

they were nearing Manila, that he went out under protest, feeling that it was an insult to have to bring in such a set of 'Protestantes.' He had never come into close contact with any Protestants before, but he said it was a revelation to him. As he put it, 'I have never seen such a decent, clean, and well-behaved crowd in all my life in the Philippines before.'

"The traffic manager indorsed the sentiment, and expressed his delighted appreciation of the whole affair. Mr. McLaughlin believes that next time the Sunday school people can get anything they want from the railway company."

*

Our Davao Hospital

In our March issue we printed a brief extract from the first letter received from Miss Jane T. Taylor after she reached her position as nurse in our hospital at Davao, in Mindanao. Miss Taylor, who is Wisconsin born and Chicago trained, writes breezy and vivid letters. She has had experience as nurse in a hospital in the Canal Zone, and has also served as nurse under the United States Government in Manila, so her viewpoint of missionary work is an interesting one. Her latest letter says:—

"If there was one thing I was positive about in planning my life here, it was that I'd sleep far enough away from my patients so as not to know just when the typhoid case grew worse or the pneumonia man died. And here I am in my little 'house,' so near that I can lie in bed and keep an eye on the ward too! And what's more, no other

A CORNER OF OUR HOSPITAL AT DAVAO

OUR CHAPEL AT DAVAO

arrangement would be so satisfactory —when everybody is all right I know it, and can sleep easily; and when I'm needed I know it, and can get up and do what is necessary, and go right back to my 'house.'

Not Johns Hopkins Conditions

"Dr. Case hasn't started yet on his vacation. First one thing and then another keeps him. There is no other white doctor near here now, and one can't count on the others much. A few days ago an American came in with his elbow cut almost completely through—a *bolo* wound given by an angry Filipino.

"Dr. Case did a gall bladder operation yesterday. If you could see how 'we' operate! We get things ready over a wood fire in the kitchen stove, when the cook isn't using it, and have a little alcohol lamp for instruments and for immediate use. The light comes in from side windows, and often gets so bad we have to hurry. I am assistant surgeon and first and second antiseptically clean nurse; the boys act as 'dirty' nurses; the Filipino nurse gives the anæsthetic, and luckily gives a good one. When I look back and see the fuss made by surgeons at home, I think Dr. Case is wonderful!

"I hope he will get off for Manila on the next boat, for the vacation he needs. If the people die, they will just have to take what comes to them. When I get too anxious the doctor says, 'Remember, they died before you came.' So now I'm saying that to him.

The Patients

"Our porches are always full of cots now. No use taking one down, for if it's emptied today it is full again by night. One patient is a big black man who came from the Caroline Islands with several companions. They were shipwrecked, but some of them got to land here. They ate two of their companions on the way. This man is the last of the group left. The others were all homesick and died; there are no boats going back from here, so the government must pay to send him via Manila. He is just homesick; can talk a little German and a very little Spanish. But we get along, for I am a pretty good talker by signs. How he enjoys the post cards that show railroads, high bridges, and street scenes! I took him to call on Mrs.

Augur one day, and showed him all the house and the pictures. It was fun—for us all!

"I wish I could tell about all the patients. We have beri beri, typhoid, blackwater fever, pneumonia, all sorts of malaria and syphilis, and varieties of surgical cases.

Rumors of War

"The wireless man stopped off to say he heard the United States would surely now be in the war. Our soldiers are all Filipinos except the lieutenant, who would rank as a sergeant in the regular army. He has cabled for his commission. But the report may not be true. Two quite severe earthquakes last week."

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Twenty-Eight Dialects in Davao

Rev. and Mrs. Julius S. Augur, recently appointed to the Philippine Mission, have reached their station. Under date of December 1, 1916, Mr. Augur writes:—

"We have arrived at Davao. We landed yesterday morning at six o'clock, and at eight o'clock we had a thanksgiving service in the chapel. How is that for being put on to the job with a rush? We like Dr. Case very much and are pleased to be associated with him. He has the hospital up in fine shape.

"There are throngs of people here on this great island who need very patient, careful teaching; and there are the thousands of Visayans, who have some grip on English, who need wise guidance. I have not had a chance as yet to study this particular field; but the fact that there are twenty-eight different wild tribe dialects in Davao region, as Supervising Engineer Cameron told me, suggests the difficulty as well as the variety of the work which we shall have in hand.

"Think of us, then, as getting on to the job, getting something going for Christmas, and planning for a revival of interest in the work which has been kept up by Dr. Case, in spite of the pressure in his own department."

⚜

TURKEY

175,000 Orphans

One of the most perplexing problems facing our workers in the Caucasus is what to do with the orphans. Dr. George C. Raynolds, writing from Erivan, says:—

"We found the number of fatherless children, right here in this city, mounting up into the thousands, and knew that similar conditions prevailed among the refugees throughout the Caucasus, where the large majority of those from the eastern provinces of Turkey are congregated. Their number was then estimated at fully 175,000, and these figures are constantly being increased by stragglers filtering through the lines from the Harpoot, Erzroom, Moush, and Sassoon regions, with some from Bitlis, though the work of extermination was unusually thorough there.

"It is in these children that the hope for the continuance of the Armenian race is bound up. This fact is appreciated by the different Armenian societies which are operating among the refugees, and they have established a considerable number of orphanages in different centers. I have visited several of these institutions, and my observation coincides with the general testimony of visitors, that they are remarkably well conducted, clean, and healthful. But numerous as these institutions are, they do not reach a tithe of the need.

"There is a foundation in Baku carried on by our friends, and we inquired about the possibility of sending some children there. We found that the cost of support amounted to about seventy-six dollars per annum, which is twice as much as our friends used to send us for such a purpose when we were in Van.

"We have considered whether it would be possible to give a small stipend to such orphans as were living with their mothers, so as to permit the latter to keep their families together, which is an object especially desirable in the present state of the Armenian people. They are a race scattered and peeled, families already largely broken up, and it is desirable not to increase this process of disintegration. Most of these mothers have no income save what the Russian government gives; which, even when regularly distributed, barely suffices to keep them alive. The problem which this government has on its hands in providing for the refugees within its borders is simply enormous. The numbers are constantly increasing on every frontier, and it is not strange that the sum reaching each individual is small and more or less irregularly distributed, so that the lot of these poor mothers is sad beyond description. To give a monthly stipend of two dollars to each child, or even, where there are several in a family, to a part of the number, will make it possible to keep the family together.

"Some of the patrons of our former orphanages at Van may be interested to know that I am finding many orphans, children of those older orphans, whom the earlier patrons may look upon as their grandchildren. It is one of the things for which I constantly thank the Lord, that He gave me those twenty years of orphanage work, and that so considerable a proportion of those dear children are taking places of influence and worthily serving the Lord whom they there learned to love, and that so very small a proportion have really made shipwreck of their faith. That work paid, and I am sure that this new undertaking will also pay."

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Refugees in the Igdir District

Writing from Tiflis in midwinter, Rev. George F. Gracey speaks of a tour of inspection he had just made of refugees in villages around Igdir, Etchmiadzin, Erivan, and other centers of relief work. Some of this region is very cold, a few of the villages being located at an altitude of 8,000 feet. He says:—

"The Igdir district has nineteen villages where the refugees are now housed. There live the 2,098 families, 419 able-bodied men, 1,576 men, 2,813 women, 4,056 children, and 290 babies; in all, 9,154 people. These figures I got from the Armenian Brotherly Aid Society. A number of these refugees have lately come from Moush, Bitlis, Sassoon, and the Dersim Mountains, where they have been held captive and as slaves by the Kurds, at whose hands they suffered many indignities. Little clothing, little food, and living in constant fear and dread, has given them a wild, hunted look and an emaciated appearance. But now they are thankful for their liberty and the safety of their lives, due somewhat to the gallantry of the Russians and to the ransoms paid by the Armenian Committees, at a price ranging from one to five dollars.

"To any one not familiar with the way in which the Armenian peasant lives in his own home, in the villages, the housing of these refugees would be appalling. You enter from the courtyard a low doorway, and find yourself in an almost pitch-dark room, the only source of light being a hole in the roof, through which the acrid smoke from the dried cow-dung fuel, which fills the room and makes the eyes smart, gradually finds its way. The walks are of mud; the floor of earth, well trodden over to make it hard. Not a vestige of furniture is to be found in the room. In one corner you will find a bundle of old sacking and a few old coverlets, insufficient to make a shakedown bed for two people, yet which has to suffice for the needs of from nine to twenty people. In fact, the worst feature of the situation is lack of bedding and the overcrowding in the houses. For example, in one small room, ten by twenty feet, thirteen

people are living; in another a little larger there were twenty-one; while in a third, which was about sixteen feet square, one corner was railed off for a goat and another was filled with a pile of dried fuel, leaving a space so small that it seemed it would be impossible for the nine people to lie down, though I was assured that they did.

"In this district it is hoped that the London Lord Mayor's Committee will start industrial work for women, teasing, carding, and spinning cotton, knitting socks, and weaving a strong cotton cloth for underclothing for the refugees. It is very evident to us that if we are to save these women we must develop some kind of cottage industry. It was proved by Miss Shattuck, in her work in Oorfa after the massacres of 1895 and 1896, that it saved the women mentally and morally; and so it is proving in Erivan and Alexandropol now, giving them new hope and courage, and warming up their hearts.

"We are now preparing 20,000 pairs of socks, 5,000 suits of men's clothing, and 5,000 women's dresses, with 5,000 coverlets for the children. We plan to give the material and have the mothers make up the garments in their homes. The work of distribution and the clothing of these 20,000 new refugees have been intrusted to the writer by the Committee."

⚜

June Letters Received in December

In a letter from Harpoot, dated December 3, Dr. Ruth A. Parmelee, who went to Turkey in 1914, acknowledges the receipt of a letter from the Board Rooms dated June 21, and says, "Let the letters come, no matter how old!"

Dr. Parmelee emphasizes the need for workers in the school, and goes on:—

"We pray that we all may have the needed strength to hang on until relief comes. It is a pretty big responsibility to feed 2,000 souls, but that is about the size of the work that Mr. and Mrs. Riggs carry on.

"I am this year training a class of midwives. I enjoy the work very much and it makes me feel that I am nearer to my ideal work than in the other years, but it adds a great deal to my tasks. Just now I am short on assistants, and feel that the poor people do not get the full amount of attention in their homes, but we do the best we can."

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From Marsovan by Way of Switzerland

Through the thoughtfulness of an American lady in Switzerland, some of the Marsovan missionaries now in America have seen copies of post cards or notes sent to her relatives by Miss Zbinden, a Swiss lady who was connected with the teaching staff of the Board in Marsovan. On January 11 Miss Zbinden writes:—

"At the school I have three classes in French, and I superintend the work of sewing for our young girls and have also the care of the sick, who are nursed by an Armenian teacher. I shall probably have a class for several Turkish women wishing to learn French, and also a class in German for the Turkish doctors. These last, as well as the officers, have come to understand that all our wish is to help them and to work for the true good of the country. Since the visit of Mr. Peter, a Swiss who is the American vice-consul at Samsoun, the doctor-in-chief has said that now I am truly their sister. This affection, this confidence, is opening for us doors closed up to the present time. I wish we were more in number, that we might help them more."

The last post card is dated January 12: "Day before yesterday and yesterday, for the first time since our return, the American flag was flying over the Museum and the house of Mr. Getchell. Mr. Peter, *en route* for Constantinople, spent a day here. We have had good prayer meetings every day this week, in Turkish and in Eng-

lish. The assembly gathered together represented seven nations—French, Americans, Swiss, Greeks, Armenians, Russians—united to ask from God his blessing on families and schools. We shall have a prayer meeting on Friday each week, beginning at four o'clock, from next week. Meetings are held in our large classroom. We have taken Friday for the meetings because the employees of the hospital are a little freer on that day. We shall reorganize our Young Women's Union, which pleases our young girls."

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AFRICA

Picking up Threads in Angola

It is a pleasure to learn, through a letter dated November 27, 1916, and long on the way to us, of the safe arrival in Ochileso, West Central Africa, of Rev. Thomas W. Woodside, who had been spending a furlough in America.

Mr. Woodside's journey back to Africa, though a long one, was pleasant. Because of war conditions, connections were uncertain. Sailing from New York, he had a wait of two weeks at the Azores; two days' travel thence to Madeira, where, after a wait of six days, he took the Portuguese steamer for Lobito Bay. Within two days after landing, he was in touch with Rev. W. C. Bell, of Dondi, and with others connected with the mission.

Questions of Diplomacy

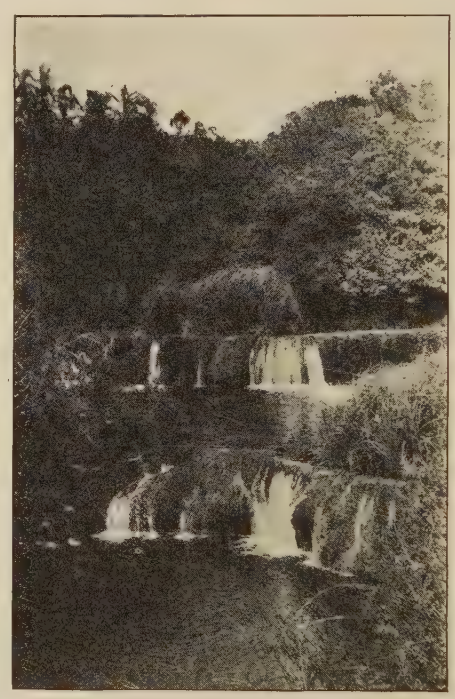
After spending a few days in Dondi and securing carriers for himself and his luggage, Mr. Woodside set out for Ochileso. When he reached Elavoko, an outstation, he was met by another member of the mission, who wished to consult over recent action by the Portuguese "Chefe of Poste," or official in charge of the district. This authority had been sending from one mission school to another and seizing a number of the lads. There was fear at the outstations. At some places every one ran away; at others the officers secured quite a number. No explanation was given as to why the young men were taken.

After considering the matter, the two missionaries decided to go to the "Poste" and see the "Chefe" himself. "We traveled all day, arriving about sundown. The chefe at once brought out an order from the governor of Benguela, telling him to go to the American Mission and procure 100 men. It seems there had been com-

THE BOYS OF OCHILESO READY FOR DINNER

plaint from a few of the old men; some of them declared that their young men all went to the schools, and they were left alone in their villages, etc. The officer did not investigate the charges, but issued the order.

"The chefe explained that the order was not meant to act against the mission. It seems the authorities are thinking to organize a militia. They find it very expensive to bring troops from Lisbon in case of uprisings anywhere. Then, too, the troops from Lisbon have not proved very efficient in this country. The chefe said the plan was for the men who had been seized to be sent to Loanda for some months of training; then they would serve, perhaps in some other part of the country, for two years. After that they might return home. This would not be so bad as the natives had feared."



A STREAM NEAR OCHILESO
Note the hot springs formation

The Administrator at Bailundo

The chefe was going, next day, with the men he had gathered to Bailundo, and advised the two missionaries to go along and confer with the administrator there. Mr. Woodside secured a riding ox and his companion a *tepoia,* and they set out. It meant four days of extra ox riding for Mr. Woodside, upon which he had not planned, but he seems to have accepted the situation philosophically. Among the men taken from the mission was one upon whom Mr. Woodside was depending for his cook; another was an especially useful carpenter. These and one or two others the chefe released upon the request of the missionaries or upon the furnishing of substitutes by the villagers. The Bailundo administrator proved cordial, and a friendly talk between the Americans and the Portuguese officials cleared up some misunderstandings.

A Testing Time for the Natives

From one of the Bailundo outstations the Portuguese took twelve men. The Christian teacher said, "I will not let them go alone, so you can take me, too." Teachers from an Ochileso outstation were also taken. One of them committed his family to the missionaries, since he might never come back, but declared, "with my body I will serve the authorities and with my heart I will serve God." In Mr. Woodside's story of the affair he remarks that it will be a testing time for those taken, as well as those who are left.

Settling at Ochileso

"Now I am at Ochileso," Mr. Woodside's letter concludes, "and am running my own establishment. The fellow that the chefe released has come and is quite efficient in the kitchen. Then I have another good man about the house. These two should be able to care for my needs. Of course it is lonesome, all alone in the house and at the table, but it may not be for very long." It was not for long, for a week

later Mr. Woodside adds a note saying: "There are about forty-five in the boys' boarding school here this year, and ten or twelve in the girls' school. Miss Janette E. Miller [in charge of the educational work] looks after the feeding of the girls, but I shall have to see to the feeding of the boys. Although alone, you see I have quite a large family to look after. The boys are in school in the forenoons only and I have to find something for them to do in the afternoons, and that is no small job!"

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JAPAN

Kimura, the Evangelist, off to the South Seas

A letter recently in from Rev. J. H. Pettee speaks of the shock to Americans in Japan of the death of Ambassador Guthrie, whom he characterizes as "a dignified Christian gentleman of the highest principles." The letter goes on:—

"I write especially to tell you that Rev. S. Kimura, sometimes called the 'Billy Sunday of Japan,' sails in ten days for the South Sea Islands. He goes to carry the greetings of Kumi-ai churches and Christians to the Christians of these islands and to the missionaries as well. About 300 yen ($150) have been contributed by Japanese, which Mr. Kimura has put into towels, books, soap, etc., to carry as gifts. The towels carry a special design and lettered greetings composed by a Tokyo Christian.

"Mrs. Pettee and I have collected from American Board missionaries useful things, which we have packed in boxes for Miss Baldwin (Kusaie) and Miss Hoppin (Jaluit). I shall give Mr. Kimura letters of introduction to our missionaries. The idea of the trip is entirely a Japanese one. Mr. Kimura hopes to do some missionary work for the Japanese settling in the islands, and also some mediatory work between the Japanese and the native islanders.

"The new governor of the islands goes out on the same boat, and there is reason to expect that his attitude toward the islanders and the Americans there will be an improvement over conditions in the past."

⚜

The Leaven at Work

In describing the first communion service in a new chapel near Tokyo, Rev. J. H. Pettee says, "These little gatherings all over Japan, that seem so insignificant individually, are the forces slowly but steadily winning Japan to Christ."

The service to which he specially referred took place on March 4, and he goes on:—

"I had the pleasure of baptizing two fine young men, while four Americans and thirteen Japanese, all of the vicinage, partook of the sacramental bread and wine together. We average about twenty at our Sunday evening preaching services, and have one hundred children in the Sunday school.

"In the latter part of January I went to Hiuga to take part in the service of unveiling a modest marble stone over the grave of 'Father Ishii,' who left his wonderful orphanage three years ago; to baptize twenty-six of the older orphans; and to attend the first public meeting of Mr. Kanamori's remarkable evangelistic campaign through Kiushu."

Kiushu is the most southerly of the Japanese islands, while Hiuga is the name of one of the provinces into which the island is divided.

⚜

CHINA

China's Vote for Religious Freedom

Peking letters and papers give us some glimpses of China's constitution making and political atmosphere generally. No question considered in China's Parliament has caused such a long and bitter struggle as that of a state religion *versus* freedom of worship. On February 9 the Parliament, in its con-

WAITING FOR THE DOCTOR IN SHANTUNG DISTRICT, NORTH CHINA

stitution making capacity, voted down the Confucian state religion clause. Some of the finest Christian men of China had been devoting their time to holding public meetings, distributing leaflets, and conducting a press campaign, while the whole Christian church prayed earnestly as the question dragged on week after week.

Earlier in the campaign, the cause of liberty won a victory with the passing of the clause, "All citizens of the Republic of China shall be equal before the law, irrespective of race, class, or religion." The Confucianists worked hard to get the word religion left off that clause; but with 638 members present and voting, 558 voted for the original wording. One day a Confucianist read in a low tone for four hours arguments which no one could hear. No scheme for getting him off the platform succeeded.

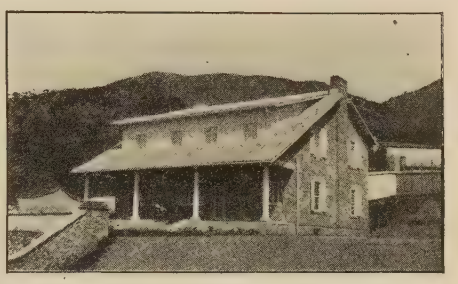
Dr. Wu Ting Fang, who resigned from China's foreign office because of ill health and deafness, is said to have accomplished a marvelous work in straightening out the affairs of that department during the few months he held office. His prompt action in responding to the request of America to join in the protest to Germany is regarded as much to his credit.

⚜

Building Operations at Diongloh

A letter from Dr. Charles M. Gillette, who is in charge of the medical work at our station in Diongloh, reports the completion of the dispensary building, toward the cost of which our American Sunday schools have contributed. A new residence for Dr. Gillette has also been built.

Dr. Gillette writes that "the dispensary building, though small, is very complete, and it is a pleasure to work in it. It answers our present needs very nicely except for accommodations for a woman nurse and woman in-patients. We should often have a few women in-patients, but cannot house them in the present building. Such a building as we need would correspond architecturally with the dispensary pavilion, and would accommodate perhaps ten women patients and have a suite for the nurse. We have, already, land south of the dispensary enough to furnish the site for such a pavilion; and then if men's wards should be



THE NEW HOUSE FOR THE DOCTOR AT DIONGLOH

needed they could be built to the north of the dispensary, where there is land available."

Dr. Gillette refers to the increase in cost of materials, etc., which makes extension of building affairs a matter for serious thought; he also says that Chinese friends have pledged about three hundred dollars toward the cost of the structure just put up. Dr. and Mrs. Gillette have presented the Board with land on the main street of Diongloh, opposite the church, on which they hope a memorial kindergarten may be built.

⚜

Epidemics Prevented

The political is not the only field in which one's helpers surprise one. Mrs. Percy T. Watson writes from Fenchowfu:—

"I cannot refrain from writing you a note about coöperation with Chinese magistrates in fighting disease. There is a very serious epidemic of scarlet fever and diphtheria in the city, and Dr. Watson and our very efficient Chinese physician, Dr. Ma, are being taxed to the utmost. On New Year's Day they telegraphed for more antitoxin,

and also sent a telegram to the health board in Peking, requesting help in securing the services of our local magistrate.

"The board responded by sending word to the authorities in Taiyuanfu, the capital of our province, who in turn sent word to Fenchowfu that they should help the doctors check the spread of the epidemic. The magistrate apparently set to work right enthusiastically, and today all over the city are spread posters telling the people what to do to keep off or to cure the epidemic:—

> " 'Use Bamboo Pith
> Women's toenails
> Bedbugs
>
> Ground to a powder and sprinkled in the throat.'

"Who says we do not need another doctor in Fenchow! The magistrate, I am happy to say, is no representative of New China."

St. James Church, at the Drum Tower, Tungchow

Rev. Lucius C. Porter sends us the following story of the churches of his station in Chihli District:—

"There are now two churches in Tungchow. The older dates from the beginning of work here. It has had its own pastors, but for years it has been without a leader. Efforts have been made to secure one. Two calls had been declined. Last autumn another attempt was made. The church needed one to shepherd the flock. Finally a promising young preacher, a recent graduate of seminary and college, the son of the previous Pastor Chang, was called and accepted, though insisting that he should not be ordained at once. Now he is here, going in and out among the people, pulling things together, building up a new spirit of unity and vitality in the church. So the South Granary Church, with the fine building given by the Board, becomes once more an independent church, and the fine board of deacons have their own chosen leader.

A SHANSI LAUNDRY

CANTON HARBOR

The New Body

"Just at the time when this call was being discussed, the group of Christians that has come into the church through the work in the center of the city, at St. James Gospel Hall, had been considering a move toward independence on their own part. Most of this group have joined the church within the last four years. Though not thoroughly trained in the Scriptures and in Christian experience, they are 'strong in faith' and eager to serve. They did not feel fully at home in the older body. The pre-Boxer Christians have a certain pride that has kept them from giving a really warm welcome to the newcomers. The two centers of work are distant from each other. It would have required much effort to unite the two groups, and in the end there would have to be two churches some day. So it was finally decided to launch the new enterprise before the new pastor was called. This would also lighten his burden.

"Thus the St. James Christian Church, at the Drum Tower, Tungchow, was launched. It is not fully self-supporting at the start, but it raises a full half of the salary of its 'secretary' and of its running expenses. It has a board of deacons, six fine laymen who give promise of being able to put strong shoulders to the wheels. From the start this church will have traditions of independence; it will not form the habit of leaning on the missionary. It does not plan to call a pastor yet. The efficient preacher who has done good work at the Gospel Hall the last few years, and has made our Christian lectures and preaching and social work known throughout the city, is kept as 'secretary.' The church will use our city plant, and will help the work that centers there until it can build for itself.

The First Communion

"On February 4 I had the great joy of conducting the first communion service for this church. There was an audience of ninety, not all members. Six joined the church. There was an uplifting joy in facing this body of men and helping them on their way toward Christian organization. I could

recall clearly the nights when we had first seen some of them at lecture or preaching service; could remember when they began to stay for the inquirers' class.

"I had a vivid memory of a Sunday afternoon when two of the deacons, substantial business men on the South Street, had asked me to call to talk over some religious questions, and had expressed the desire to join the church. Several of the leaders had shared in the preaching work in the villages during the previous week. On the road we had had good visits together, and had shared the joy of that work. One of the deacons who passed the elements had been out preaching each day of the six. One of these who joined the church had done his share in the preaching. One felt the atmosphere of active service, the eagerness of the new church venture.

"The work at the Gospel Hall should go forward with new power since the forming of this church, which gives a spiritual home to those who join, in which they will find opportunity for immediate service. The location is so central that it will be easy to secure large audiences of inquirers. The whole city can watch at close range the actual working of a Christian church. The initial independence of foreign support and direct counsel puts this new church in line with the 'Independent' churches of Tientsin and Peking, which have proved so much more attractive to educated and well-to-do Chinese than the older churches that are closely associated with foreign workers and suggest a foreign religion."

THE PORTFOLIO

Has Bagdad a Future?

In their advance on Bagdad, the British force came near Ur of the Chaldees, the reputed birth city of Abram. They left at one side the ruins of Babylon, with its story of the first settlement after the flood and the confusion of men's tongues, its sacred memories of exile and the prophets. Among the holy places of Bagdad is the tomb of Joshua, the son of Josedech, the last of the high priests in exile. The next objective of the British and the Russian forces must be Mosul, close to the site of Nineveh. The barren or swampy land they traversed on their victorious march bears the name of Eden.

Bagdad is Haroun al Raschid's town, the town of Sinbad, of the seven brothers of the Barber, and of all the merchants and fair ladies, jinns and fairies of the "Arabian Nights." And the first task of the invaders must be to clean it up and protect it, as Colon and Panama were cleaned and protected, against the plague and the pestilence.

Bagdad can never again become the center of the world, as it was more than a thousand years ago. But it has every promise of becoming the center —it, or some other city on a better site—of a new and prosperous valley of the great twin rivers, where millions of people may live together in peace on rich farms supplied with the water which their rainless summer needs. . . .

If behind this reconstruction of the cradleland of our Bible story the thought of righteousness, the fostering care of a people who have conspicuously failed to care for their own land, were always in the thought of the new leaders, as they were when Lord Cromer rebuilt the prosperity of Egypt, we might see fulfilled those words of the prophet Isaiah which must recur to every reader of the Scriptures as the imagination of a restored Babylonia and Assyria takes form. "For in the wilderness shall waters break out, and streams in the desert. And the mirage shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall

be a court for reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness."

From an editorial, "The Land between the Rivers," in The Congregationalist.

What Wins Oriental Converts

I recall with particular interest an evening spent at Hwaiyuan with a company of native Christians, gathered by Mr. Cochran for informal discussion of the subject of religion. The conversation turned on the motives which had led to their conversion, and I was impressed by their variety. To one man it was frankly the hope of material betterment; to another, the reaction from the failure of an effort long continued to attain Buddhahood; to a third it was the influence of the unselfish lives of the missionaries, notably their work in healing the sick. An old boatman dated his conversion from a sermon on the flood, which he said he could verify from his own experience, since he too had lived through the flood. On the whole, the motives were very simple, and the specific reasons which fill our apologetic books conspicuous by their absence. These come later, as a result of long training in the Christian life and a deeper experience of the meaning of religion.

Equally vivid was the impression produced by the testimony of a group of Japanese Christians, gathered to meet me by Dr. Wainwright, of the Christian Literature Society. Among those present were five or six of the leaders of the Japanese church—men of great force of character and independence of judgment. When I led the conversation to the reasons for their becoming Christians, I found the answers were of two kinds. For the older men the motive was distinctly religious—the satisfaction which Christianity offered to the heart that hungered for personal communion by its revelation of the Father God. For the younger men the motive was ethical—the example of Christian lives and the desire for service. Dr. Uyèmura pointed out that this was a natural difference between the first and the second generations of Christians, and this was confirmed by the experience of the Western Christians who were present. To the second generation of Christians the personality of God is taken for granted, and the great question is of his purpose. For the older men, the discovery of personality is itself the satisfying thing.

Here, too, theological considerations in the technical sense played a small rôle. Indeed, when one pierces below the surface to the motives which are actually used in religious appeal, one finds the differences between Christians disappearing. I asked a Southern Presbyterian—very conservative in her theology—what motive she used in her appeal to non-Christians. "There are just two things, I find," she said, "that move them—the example of brotherly love in Christian lives, and the satisfaction which Christ gives to the heart that is longing for God."

From report of Prof. William Adams Brown, D.D., concerning his recent lecture tour in the Far East.

The Lighter Side

Every tragedy has its lighter side. The wards of the Chinese government studying in Paris are mostly sons of mandarins—young men who find themselves absolutely helpless when the monthly remittance does not arrive. They have applied to their embassy and to their consulate in vain.

In the old, aristocratic Rue de Babylone (hidden by a wall, unless you know where to look for it) is a wonderful Chinese pagoda—I use the word for want of a better one, and plead ignorance as to its proper use here. At any rate, beyond that wall in that queer Oriental house is the home of the Chinese ambassador to France. Last night a party of sixty hungry students went to see their country's representative. They did not listen to the protests of the *concierge*, and he was not

quick enough in trying to shut the door. They got inside, invaded the embassy, and found a delicious meal in the dining room awaiting His Excellency. Not only did they eat everything on the table, but, being sixty, they filled out a good round banquet by raiding the pantry.

While the students were thus occupied, the ambassador returned. Hearing from the *concierge* what was happening inside, he decided that prudence was the better part of valor, and retired to a near-by restaurant for dinner and to telephone the police.

It took more than words to get the students out. I understand that the police did not go at their task very strenuously. There is nothing that a Parisian enjoys, even though he be an officer of the law, more than a good joke.

Before he slept that night, His Excellency sent a wire to Peking for funds. The telegraph operator declares that it was marked "urgent."

From "Paris Reborn," by Herbert Adams Gibbons.

Foreign Missions Reconstructing the World

The third great field of opportunity for the man who would help spiritualize a world movement lies in foreign missions. The modern missionary movement is something vastly greater than even its progenitors could have foreseen. Starting as it did with rather limited religious outlook, it has become the effort of Western civilization to carry to the world which it is about to transform the fundamental principles of ethics and morality upon which it is itself—be it never so insecurely—based.

No careful observer of modern international relations or of the non-Christian world can fail to see the stupendous importance of this movement. The change of attitude is already apparent in the treatment accorded the missionary even in our current literature. The foreign mission enterprise is now so vast, both in organization and in expenditure of money, as to demand serious treatment on the part of the historian. Even more does it demand attention on the part of those who are socially minded. To have a share in the transformation of civilization does not come often to an entire generation, but this is the opportunity which now faces America and Europe.

Japan has reached an independence of national life strikingly akin to that of our Western world. China is more in the making, but in both alike it is obvious to thoughtful observers that the new social, industrial, and intellectual conditions have so undermined the basis of the older morality as to produce a profound moral crisis. The thousands of students now gathered in the educational institutions of Asia are seeking, with an earnestness that is pathetic as truly as inspiring, a moral basis for the civilization into which they are entering.

There is no religion capable of sustaining the weight of a Western civilization except Christianity itself. To carry the gospel to these hundreds of millions of men who are to have such a share in the shaping up of the history of tomorrow is an opportunity and an appeal. He who doubts the power of spiritual forces in history needs only to look at the history of foreign missions to be reassured.

From chapter on Opportunity in Reconstruction, in Dr. Shailer Mathews's "Spiritual Interpretation of History."

THE BOOKSHELF

An African Trail. By Jean Kenyon Mackenzie. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. Pp. 222. Illustrated. Price, paper, 30 cents; boards, 50 cents, postage to be added.

This is the seventeenth volume issued by the Central Committee on the United Study of Foreign Missions; so says the Foreword. And it has the form of its kind: the outline of chap-

ters; suggestions to teachers; a series of questions upon each chapter; a bibliography and an index. It wears the harness of a study book. But a race horse hitched to a tip cart does not thereby become a draft animal. No more will this breezy portrayal settle down into a matter of fact text-book.

It is a work of genius, of artistry, to make the reader fairly laugh with delight. The breath of Africa is in it; its simplicity, its pathos; and the belated appeal of primitive peoples. As Rudyard Kipling unveiled his India, so Jean Mackenzie unveils her Africa; and likewise with deft, sure touches that make instant and unfading pictures. Here is one: "On how many windless nights, in how many little clearings, I have seen such an intent young face—black, tattooed, set with brilliant eyes—lean above the lantern on the ground, his book turned sidewise to catch the light, a white page turned by those dark hands, a virile voice reading from 'the Letter' the 'News.' And about him in the shadow, what brown bodies struck to stillness in the night, and about these the little brown huts, and beyond these the walls of the forest and the dark."

It is all gathered into six distinct chapters, each of which is complete in itself. The second, The Bulu, pictures the romance and the wretchedness of this branch of the Bantu race. "He has everywhere been dominated by the lust of gain, the lust of women, and the yoke of the fetish. Gain and women and fetish—it is the old trilogy of the world, the flesh, and the devil. Naked and unashamed, this trio has walked in all the caravans of all the wanderers of these age-old migrations until this day, when the supreme religious adventures of the Bantu have to do with the impact of the things of God upon the 'things of goods,' the 'things of women,' and the 'things of fetish.'" The fourth chapter, The Ten Tyings (Commandments), is perhaps the most significant, at least to the thoughtful reader, as it portrays the influence of that ancient moral code upon the simple-minded African of today. One unexpected bearing is indicated in the assertion: "The Ten Commandments, I say, are an emancipation. They are an emancipation from fear—that deep, sleepless fear of the supernatural which is the great darkness of a people without God in the world."

Not to read "An African Trail" would be to cheat one's self of a sheer pleasure, and to miss a marvelous insight into the naked heart of things.

Devolution in Mission Administration. By Daniel Johnson Fleming, PH.D. New York: Fleming H. Revell Co. Pp. 310. Price, $1.50 net.

Dr. Fleming, who is organizing director of the Department of Foreign Service in Union Theological Seminary, has performed a difficult and important piece of work in this book. It considers one of the most perplexing problems of mission administration, that of transferring responsibility and power of management from the foreign mission to the native church. Missions in all lands are facing this necessity, and, of course, different races meet the responsibility in differing fashions. Dr. Fleming has made his study largely historical, and has illustrated his points from incidents and policies in the annals of five missionary societies working in India.

India is most backward of all the great Eastern countries in the development of the spirit of independence and self-reliance among the Christians of the land. Japan and China are much in advance in this regard. But a change is coming in India. The stir of a new day is already felt. It is being met somewhat differently by the several mission boards, in accordance with their varying traditions, polities, and tendencies. But it is a practical concern with them all. More and more readjustments must be made; the boards must decrease; the native church must increase. Professor Fleming's book is a timely and important study; of special value to mission administrators, but of interest to all students of the missionary movement.

WORLD BRIEFS

Korean Christians are said to be giving yearly more than 100,000 days of their time to systematic evangelistic work.

The Popular Education Society in Peking has appointed a committee to censor dramatic plays.

Shanghai, China, has a committee of business men and missionaries whose duty it is to censor moving picture films.

Last year saw the first year-book on Roman Catholic missions in China. It was compiled by a French Lazarist missionary in Peking, Father Planchet.

Japan is concerned over the rapid increase of suicide among its young people. Financial embarrassment and agnosticism are quoted as principal causes, and the increase is largest among young men of fifteen to twenty years, and among both sexes between twenty and thirty years of age.

The treasurer of Canton Christian College reports the receipt of $108,201 for its latest fiscal year, of which sum $53,943 were from the Chinese student fees and gifts. Of the total receipts, $9,159 was designated for special objects, mainly new buildings. The students at present number 550. Every bed in the dormitories is occupied, all classroom space in use, and the faculty working to the limit of efficiency.

So great has been the influence of illustrated lectures on educational themes in China, that a lecturers' institute, lasting for a month, was organized in Shanghai. The Kiangsu provincial government sent thirty picked men to be trained as itinerant lecturers, and set apart $15,000 for their training, equipment, and traveling expenses after they were trained. Delegates attended the institute also from Chihli, Shantung, and Chekiang provinces.

Rev. George P. Howard, World's S. S. Secretary for South America, has recently given in Buenos Aires, to an audience of 850 people, the first illustrated lecture on Sunday school work ever given in that continent. The South American pastors and workers appeared greatly to enjoy a chance to see the methods, the equipment, and the personnel of the great Sunday School Army which Mr. Howard brought them.

Nubar Pasha, the representative in Europe of the Catholicos of the Armenian Church, is during the war making his headquarters in Europe. He has forwarded $30,000 to the American Committee for Armenian and Syrian Relief in New York, feeling, as do other Armenians in France, that through this committee relief reaches in the safest and most direct way the Armenians in greatest need.

La Libre Belgique, the little Belgian newspaper for whose plant and for whose editors the Germans are searching high and low in vain, has just celebrated its second anniversary. The Germans have even offered a reward of $10,000 for information as to the names of its editors and publishers, as well as the place where it is printed. But they do not find out, though it is said that the German governor of Belgium finds a copy of *La Libre Belgique* in his mail every day. One copy, indeed, pictured the governor reading the daring little sheet.

Rev. A. S. Yeretzian, of Los Angeles, Cal., pastor of the Armenian Gethsemane Congregational Church, has lately received news of the massacre of the men of his family in Turkey. The letter reads: "Your father, brother, three uncles, their sons, their cousins, and the cousins' sons were all killed in the first massacre at Bitlis. Your mother died of the terrible shock. Your brother's wife and her little daughters are slaves in a Turkish harem." This is the first definite news from his relatives which has reached Mr. Yeretzian for more than two years.

The Japanese government is showing active interest in the life of its young men between the time they leave school and the time when they go for their military service, especially in the rural communities. At present about thirty thousand clubs or societies have been organized in the villages and smaller cities among such young men. The clubs are largely under military influence. A leading Japanese paper has editorially commented on these clubs as being a great opportunity for the Christian church, and especially for the Y. M. C. A., saying that the government would be glad to have these societies become "a moral force with the help of religion," and of agencies for character building and public service.

At a recent lecture before the Imperial Gymkhana Club of Delhi, India, the speaker declared that within ten years mails will be conveyed by aëroplane between India and England, and that a passenger service will also be established. He sketched a route between Peshawar and London, 3,600 miles, which could be covered in fifty-nine hours. Another route, nearly all over British territory, and via Basra, Alexandria, Malta, Gibraltar, and Land's End, would measure 5,220 miles, and would require five days. He suggested a number of interesting details and said that if his ideas seemed fan-

tastic, his hearers might remind themselves that it is only eight years since Wilbur Wright flew at Le Mans, and consider the progress of aviation since then.

A Chinese association most important in its influence on the new national life of China is the National Medical Association of China. It is made up of Chinese doctors, trained in Western methods. It is urging the government to require the registration of practitioners of Western medicine, and of drug shops selling foreign medicines; to establish a central medical board, with power to fix the medical curriculum, supervise examinations for licenses, etc.; to establish a public health service, and to grant scholarships in medicine out of the indemnity fund. This year's annual conference is to be held at the same time and place with the China Medical Missionary Association. These two bodies, with the Y. M. C. A., are working for national education on public health.

THE CHRONICLE

Arrivals in this Country

March 4. In San Francisco, Cal., Miss Mary F. Denton, of Kyoto, Japan.

March 6. In San Francisco, Cal., Miss Edith Davis, of Hsiku, Tientsin, North China Mission.

March 25. In San Francisco, Cal., Miss Gertrude H. Blanchard, of Diongloh, Foochow Mission, China; Katharine B. Scott, M.D., of Madura, India; Rev. and Mrs. David S. Herrick, of Bangalore, India.

Arrivals on the Field

March 28. In Yokohama, Japan, Rev. Morton D. Dunning, rejoining the Japan Mission.

Births

September 9, 1916. In Sachikela, West Central Africa, to Rev. and Mrs. Daniel A. Hastings, a daughter, Monta Joyce.

January 21. At Mt. Silinda, Rhodesia, Africa, to Mr. and Mrs. Arthur J. Orner, a son, George Matthew.

Death

April 2. In Newton, Mass., Rev. Robert Chambers, D.D. (See article, page 221.)

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An emergency operation for appendicitis made it necessary for Rev. Arthur C. Ryan to cancel most of his speaking appointments for April. Mr. Ryan, who came from Constantinople not long after the opening of the war, has been making his headquarters in Oberlin, and it was there that the surgical operation was performed. He is making a good recovery and will probably soon be able to fulfill engagements already made and to accept further invitations.

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The State Department at Washington received April 16, from United States Minister Stovall at Berne, Switzerland, cabled report of the arrival of a large party of Americans under the care of Joseph C. Grew, American *chargé d'affaires*. The party included members of the embassy staff in Austria and consular officers and their families, and members of the American colony. Among the latter were Rev. and Mrs. Albert W. Clark, D.D., son and daughter, and Rev. and Mrs. John S. Porter and daughter, our missionaries at Prague.

This gives us the first and, so far, the only news of the departure from the Austria Mission of the entire American staff. Knowing how reluctant they were, when last heard from, to contemplate leaving their field and its suffering people, we can imagine the grief of their hearts at what was undoubtedly a forced withdrawal. We await with eagerness word as to their welfare and plans.

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Dr. R. G. Moffatt, compelled to leave the West Africa Mission because of his wife's ill health, and sojourning with her in England, writes that he is "lined up" with the Canadians as captain in their surgical staff. Another plan which he was considering was delayed in working out and, as he says he was anxious to be at the work as the "great push" was near and as he feared he would not reach the field in time, he seized the opportunity thus to ally himself with the Canadian troops. Writing March 5th, he declared that so far as England was concerned, there was absolutely no hunger, only food was being conserved for the future. The morale of the British Tommy he felt to be very good indeed. Men were going in with high courage and determination for the tremendous conflict which it was recognized was before them in the next few months.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Bangor, All Souls Cong. ch., 150, and Hammond-st. Cong. ch., 75, all toward support of missionary,	225	00	
Hallowell, Old South Cong. ch.	2	50	
Hinckley, Rev. B. V. Mathews, for speaking,	10	00	
Rockland, Cong. ch.	1	00	
Saco, 1st Cong. ch.	10	15	
———, ———,	218	83	— 467 48

New Hampshire

Bennington, Mrs. Nathan Whitney,	100	00	
Bethlehem, Cong. ch.	9	00	
Brentwood, Cong. ch.	7	75	
Canterbury, Cong. ch.	6	00	
Exeter, 1st Cong. ch., 100; Phillips Cong. ch., 1,	101	00	
Franklin, Cong. ch.	75	00	
Rye, Cong. ch.	55	50	
Stratham, Cong. ch.	12	41	— 366 66
Legacies.—Nashua, Mrs. Mary A. B. Moore, add'l,			18 00
			384 66

Vermont

Brattleboro, Center Cong. ch.	200	00	
Bristol, Cong. ch.	4	05	
Lower Waterford, Cong. ch., for schools in Turkey,	6	56	
Orwell, Friend,	200	00	
St. Johnsbury, Rev. Charles H. Morse,	5	00	
Wells River, Cong. ch.	40	00	
Westminster, 1st Cong. ch.	5	00	
West Townshend, Cong. ch.	7	50	
Windsor, Old South Cong. ch.	15	00	
Woodstock, Cong. ch.	82	70	— 565 81
Legacies. — Essex, Nathan Lathrop, by Robert C. Flagg, add'l,			29 47
			595 28

Massachusetts

Amherst, ch. of Christ in Amherst College,	45	91	
Andover, Percival M. Symonds,	5	00	
Ashland, Cong. ch.	5	18	
Ballardvale, Union Cong. ch., Geo. P. Byington,	5	00	
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell,	150	00	
Boston, Park-st. Cong. ch., 65.74; Mt. Vernon Cong. ch., 25; Shawmut Cong. ch., 10; Baker Cong. ch. (East Boston), 6.60,	107	34	
Braintree, 1st Cong. ch., 43; South Cong. ch., 10,	53	00	
Cambridge, Pilgrim Cong. ch., 63.36; Arthur Bliss Seymour, 3.72,	67	08	
Chicopee, 3d Cong. ch.	7	80	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	39	39	
East Falmouth, Cong. ch.	3	52	
Easton, Cong. ch.	23	20	
East Pepperell, William W. Dole,	5	00	
Fall River, Central Cong. ch.	390	00	
Fitchburg, Rollstone Cong. ch.	88	82	
Gilbertville, Paul Moffatt,	1	00	
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen,	125	00	
Groton, Union Cong. ch.	5	01	
Haverhill, Center Cong. ch.	54	12	
Hingham, J. Wilmon Brewer, for Battalagundu,	4	00	
Hinsdale, 1st Cong. ch.	24	57	
Lowell, M. G. Wight Co.	72	00	
Lunenburg, Cong. ch.	8	25	
Lynnfield Center, Cong. ch.	5	85	
Medfield, 2d Cong. ch.	7	00	
Middleboro, Central Cong. ch.	5	00	
Millers Falls, Cong. ch.	5	00	
Mittineague, Cong. ch.	28	88	
Newton, Eliot Cong. ch.	200	00	
Newton Highlands, Cong. ch.	258	26	
Northampton, Edwards Cong. ch.	136	80	
Packardville, Cong. ch., S. Alice Collis, for Aruppukottai,	25	00	
Peabody, 2d Cong. ch.	5	00	
Plympton, Cong. ch.	5	25	
Randolph, 1st Cong. ch., 19.22; T., 37.75,	56	97	
Richmond, Rev. William M. Crane, toward support Rev. E. L. Nolting,	166	67	
Rockland, 1st Cong. ch.	20	47	
Sandisfield, 1st Cong. ch., Mary S. and Lamartine A. Hawley,	25	00	
Sheffield, Cong. ch.	15	26	
South Weymouth, Union Cong. ch.	24	80	
Springfield, South Cong. ch., Carrie L. King, for Sholapur,	30	00	
Sunderland, Cong. ch.	21	00	
Taunton, Trin. Cong. ch.	156	00	
Upton, 1st Cong. ch.	10	82	
Warren, Cong. ch.	26	34	
Wenham, Cong. ch., Rev. Frederick Morse Cutler, for Aintab,	30	00	
Westfield, 2d Cong. ch.	29	30	
West Newbury, 1st Cong. ch.	9	00	
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 700; Ethel L. Howard, 900; Mrs. Laura W. Hunt, 15; Friend, 50,	1,665	00	
———, Matured Conditional Gift,	7,675	00	— 11,933 86
Legacies. — Ashfield, Henry Taylor, by William G. Taylor, Adm'r, of which 1,000 in memory of Eunice G. Taylor,	3,000	00	
Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	16	00	
Chelsea, Mary S. Butler, by Edw. W. Bancroft, Adm'r,	500	00	
Lowell, L. Etta Avery, by George L. Van Deursen, Ex'r,	200	00	
North Brookfield, Jonathan E. Porter, add'l,	89	76	
Revere, Letitia Adams Rea, by Frederic S. Boutwell, Ex'r, add'l,	601	56	— 4,407 32
			16,341 18

Rhode Island

Barrington, Cong. ch.	50	20	
Providence, Beneficent Cong. ch., 130.57; Free Evan. Cong. ch., 17.25,	147	82	— 198 02

Young People's Societies

Vermont.—Morrisville, 1st Y. P. S. C. E., for Harpoot, 7.50; Westminster, 1st Y. P. S. C. E., 5,	12 50
Massachusetts.—Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 50; Framingham, Plymouth Y. P. S. C. E., for Madura, 2.65; Lowell, Eliot Y. P. S. C. E., for Shaowu, 5; Wakefield, Y. P. S. C. E., toward support Rev. E. H. Ballou, 4,	61 65
	74 15

Sunday Schools

New Hampshire.—Greenland, Cong. Sab. sch. 14 00
Vermont.— Barre, Cong. Sab. sch., Junior Dept., toward support Rev. J. X. Miller, 2.75; East Charleston, Cong. Sab. sch., toward support Rev. E. H. Ballou, 12.40; Middletown Springs, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 3.15; Morrisville, Cong. Sab. sch., 3.51, 21 81
Massachusetts.—Fall River, Central Cong. Sab. sch., 11.50; Haverhill, West Cong. Sab. sch., 36.89; do., Center Cong. Sab. sch., 10; Lee, 1st Cong. Sab. sch., of which 50 for teacher in India and 20 for student in Japan, 70; Somerville, 1st Cong. Sab. sch., 6.39; Tyngsboro, Cong. Sab. sch., 2.48, 137 26
Rhode Island.—Barrington, Cong. Sab. sch. 10 00
183 07

MIDDLE DISTRICT

Connecticut

Ashford, Cong. ch. 3 00
Berlin, 2d Cong. ch. 28 00
Bristol, Cong. ch., toward support Rev. J. K. Birge, 100 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Greenfield Hill, Cong. ch. 7 50
Greenwich, 2d Cong. ch. 25 00
Hartford, 1st ch. of Christ, 170 11
Middletown, 1st Cong. ch. 63 86
Milford, Plymouth Cong. ch. 21 70
New Haven, United Cong. ch., for work of Rev. R. A. Hume, 600; Center Cong. ch., 500, 1,100 00
North Haven, Cong. ch. 49 15
Norwich, Greeneville Cong. ch. 12 00
Plainfield, 1st Cong. ch. 8 80
Plymouth, Cong. ch. 17 71
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 25 35
Talcottville, John G. Talcott, 25 00
Thomaston, Cong. ch. 14 67
Waterbury, Mrs. W. H. Camp, 75 00
Westville, H. J. Ostrander, 1 25
Windsor, Cong. ch. 29 04— 1,827 14
Legacies. — Willimantic, Mary J. Bennett, by H. C. Lathrop, Ex'r, add'l, 315 34
Woodbury, David C. Porter, add'l, 37 50— 352 84
2,179 98

New York

Brooklyn, Parkville Cong. ch., 24.50; South Cong. ch., 20.50; Mapleton Park Cong. ch., for work in Ceylon, 6.75, 51 75
Buffalo, 1st Cong. ch., William H. Crosby, toward support Rev. C. M. Warren, 2,000 00
Canandaigua, 1st Cong. ch. 50 00
Candor, Cong. ch. 3 56
Crown Point, 1st Cong. ch. 16 50
Ellington, Cong. ch. 30 00
Forest Hills, ch. in the Gardens, 62 75
Ithaca, 1st Cong. ch. 29 74
Jamestown, Rev. Elliot C. Hall, 500 00
Mannsville, Cong. ch. 3 00
Morrisville, 1st Cong. ch. 12 00
Newark Valley, Cong. ch. 22 35
New York, Forest-av. Cong. ch., Ladies, 15 00
Owego, 1st Presb. Union ch. 11 70
Pine Island, Rev. G. Grobe, 2 00
Walton, 1st Cong. ch. 75 07
Warsaw, 1st Cong. ch., for Tungchow, 45 00
Westmoreland, Cong. ch. 35 00— 2,965 42
Legacies. — Brooklyn, Charles A. Hull, add'l, 47 50
3,012 92

New Jersey

Egg Harbor, Emmanuel Cong. ch. 5 00
Lakewood, Mary M. Foote, 30 00
Lawrenceville, J. F. Stearns, 10 00
Unionville, Cong. ch. 3 20
Westfield, Cong. ch. 150 00— 198 20
Legacies. — Verona, Henry S. Barnum, by Frederick A. Ells, Ex'r, 250 00
448 20

Pennsylvania

Kane, 1st Cong. ch. 43 00
Wilkes-Barre, 1st Welsh Cong. ch. 17 00— 60 00

Ohio

Cincinnati, Walnut Hills Cong. ch. 49 89
Cleveland, 1st Cong. ch. 38 00
Columbus, South Cong. ch. 15 00
Elyria, 2d Cong. ch. 10 00
Fairport Harbor, 1st Cong. ch. 10 00
Oberlin, 2d Cong. ch., Helen M. Hotchkiss, deceased, 37 50
Petersburg, Rachel Davies, 5 00
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, Washington-st. Cong. ch. 52 24
York, Cong. ch. 5 83
———, Matured Conditional Gift, 4,000 00— 4,230 96
Legacies.—Medina, Della Hartman, by Hudson D. and George E. Bishop, Ex'rs, in memory of Rev. W. S. Ament, 1,925 00
6,155 96

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 226 85

West Virginia

Huntington, 1st Cong. ch. 21 00

North Carolina

Southern Pines, Cong. ch., 36.13; William J. Stuart, 10; Mrs. William J. Stuart, 5, 51 13

Georgia

Atlanta, Central Cong. ch., 10.87; Rev. James W. Bixler, 6.70, 17 57

Florida

Key West, Cong. ch. 6 41

Young People's Societies

Connecticut—Whitneyville, Y. P. S. C. E. 2 00
New York.— New York, Broadway Tabernacle Y. P. S. C. E., toward support Mrs. R. S. Stapleton, 25 00
Ohio.—Elyria, 1st Y. P. S. C. E., toward support Dr. P. T. Watson, 22 00
49 00

Sunday Schools

Connecticut. — Hanover, Cong. Sab. sch., for work in Turkey, 5; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 20; Norwalk, 1st Cong. Sab. sch., Pathmakers Class, for Sholapur, 2.50; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 5.75; Scotland, Cong. Sab. sch., 1.50, 34 75
New York.—Brooklyn, Lewis-av. Cong. Sab. sch., for Adana, 5; Middletown, North-st. Cong. Sab. sch., 10; Westmoreland, Cong. Sab. sch., 5, 20 00
New Jersey.—Closter, 1st Cong. Sab. sch., 3.86; Jersey City, Waverly Cong. Sab. sch., Waverly Miss. Class, for Shaowu, 6, 9 86
64 61

INTERIOR DISTRICT

Indiana

Fremont, Cong. ch. 2 66

Oklahoma

Pond Creek, Cong. ch. 10 00

Illinois

Aurora, 1st Cong. ch. 20 00
Big Rock, Cong. ch. 8 45
Canton, 1st Cong. ch. 11 75
Chicago, Summerdale Cong. ch., 23.50; West Pullman Cong. ch., 8.22; South Cong. ch., 5.40, 37 12
Galesburg, East Main-st. Cong. ch., toward support Rev. E. W. Galt, 4 25
Moline, 1st Cong. ch. 77 62
Morrison, Robert Wallace, 30 00
Paxton, Cong. ch. 12 10
Peoria, Union Cong. ch., 30.32; 1st Ger. Cong. ch., R. Iben, toward support Rev. C. H. Maas, 5, 35 32
Sycamore, Cong. ch., E. S. W. 25 00
Warrensburg, Walter Hastings, for Mt. Silinda, 10 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 125 00
Wythe, Cong. ch. 6 00
———, S. S. 1,000 00
———, Matured Conditional Gift, 5,000 00— 6,402 61

Michigan

Alpine and Walker, Trinity Cong. ch., of which 2.60 for 1916, 4 95
Detroit, North Woodward-av. Cong. ch. 250 00
Flint, 1st Cong. ch. 37 50
Imlay City, Cong. ch., for Van, 5 00
Pine Grove, 1st Cong. ch., Ladies' Aid, 10 00— 307 45

Wisconsin

Columbus, Olivet Cong. ch. 160 00
Eau Claire, O. H. Ingram, 200 00
Kenosha, Emilie A. Hunt, 1 00
La Crosse, 1st Cong. ch. 75 00
Mellen, Union Cong. ch. 5 00
Milwaukee, Plymouth Cong. ch., toward support Dr. A. R. Hoover and work at Talas, 250; L. G. Millard, 5, 255 00
Mukwonago, Cong. ch. 25 00
Stoughton, Cong. ch., Mrs. Anne B. Sewell, 2 00
Whitewater, Cong. ch. 15 00— 738 00

Minnesota

Glencoe, Cong. ch. 5 00
Glyndon, Cong. ch. 90
Granada, Cong. ch. 3 20
Lake City, 1st Cong. ch. 9 00
Medford, Cong. ch. 2 00
Minneapolis, Plymouth Cong. ch., 165.92; Robbinsdale Cong. ch., 43.15; 5th-av. Cong. ch., 12; Lyndale Cong. ch., 7.14; Lynnhurst Cong. ch., 2.40, 230 61
Northfield, Cong. ch., toward support Dr. P. T. Watson, 100 00
St. Paul, Pacific Cong. ch. 2 50
Worthington, Cong. ch. 44 60
Zumbrota, Mrs. N. E. Ballard, 5 00— 402 81

Iowa

Alden, Cong. ch. 10 00
Algona, Cong. ch. 6 40
Council Bluffs, Mrs. A. B. Walker, 1 25
Linn Grove, Cong. ch. 5 00
Montour, Mrs. Laura Tenny Montgomery, 1,000 00
Muscatine, Milford Cong. ch. 6 35
Oskaloosa, Cong. ch. 2 60
Vining, Cong. ch. 3 75
Webster City, 1st Cong. ch. 38 50
Wesley, Cong. ch. 12 00— 1,085 85

Missouri

Neosho, 1st Cong. ch. 32 00
St. Louis, Pilgrim Cong. ch. 137 50— 169 50

North Dakota

Beach, Cong. ch. 10 00
Foxholm, Cong. ch. 3 00
Fredonia, Kirchspiel Ger. Cong. ch., of which 10 toward support Rev. C. H. Maas, 35 00
Garrison, Cong. ch. 14 00
Leipzig, Ger. Cong. chs., toward support Rev. C. H. Maas, 50 00— 112 00

South Dakota

Hot Springs, William Black, 5 00
Tyndall, Cong. ch. and Sab. sch. 22 00— 27 00

Nebraska

Doniphan, Cong. ch. 15 00
Franklin, Maria L. Wilson, 15 00
Havelock, Cong. ch. 5 00
Lincoln, Plymouth Cong. ch. 25 00
Linwood, Cong. ch. 10 00
Monroe, Cong. ch. 1 00
Paisley, Cong. ch. 4 00
Scribner, Cong. ch. 21 00— 96 00

Kansas

Athol, Cong. ch. 14 00
Douglass, Cong. ch. 9 57
Lawrence, Plymouth Cong. ch. 61 25
McPherson, Cong. ch. 60 00
Sedgwick, Cong. ch., Ladies, 4 00— 148 82

Montana

Laurel, Ger. Cong. ch., toward support Rev. C. H. Maas, 9 50

Colorado

Arriba, Cong. ch. 7 50
Denver, Plymouth Cong. ch. 641 30
Loveland, 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 40 00
Montrose, Cong. ch. 18 00
Rocky Ford, Ger. ch. members residing at La Junta, by Rev. C. Szidat, 6 65
Sterling, Ger. Cong. ch., toward support Rev. C. H. Maas, 10 00— 723 45

Young People's Societies

Illinois. — Chicago, The Miss. Study and Prayer Union of The Moody Bible Institute, for Harpoot, 12.50; Dwight, Y. P. S. C. E., toward support Mr. and Mrs. A. R. Mather, 3; Illini, Y. P. S. C. E., for Mt. Silinda, 5; Moline, 2d Y. P. S. C. E., for Mt. Silinda, 10; do., 1st Y. P. S. C. E., for Mt. Silinda, 7; Mound City, Y. P. S. C. E., for Mt. Silinda, of which 1 from Junior Dept., 2; Shabbona, Y. P. S. C. E., for Mt. Silinda, 4.50, 44 00

Sunday Schools

Indiana.—Michigan City, 1st Cong. Sab. sch. 2 75
Illinois.—Area, Cong. Sab. sch., 1.52; Elburn, Cong. Sab. sch., 9; Morris, Cong. Sab. sch., 3.10, 13 62
Michigan. — Detroit, Brewster Cong. Sab. sch., A class of girls, for work in India, 6 50
Nebraska.—Lincoln, Butler-av. Cong. Sab. sch. 1 58
Montana.—Helena, Cong. Sab. sch. 1 50
25 95
Less.—Missouri, Kansas City, Westminster Cong. Sab. sch., transferred, 32 90

PACIFIC DISTRICT

Idaho

Boise, Wright Cong. ch., Mrs. E. J. Borjeson,	5 00	
Bruneau, Cong. ch.	5 00	
Genesee, Cong. Federated ch.	8 75	18 75

Washington

Walla Walla, 1st Cong. ch., 100; Ger. Cong. ch., toward support Rev. C. H. Maas, 10.25,	110 25

Oregon

Condon, Cong. ch.	6 40

California

Alpine, Cong. ch.	8 14	
Bear Mountain, Cong. ch.	4 65	
Brae, Cong. ch.	1 99	
Ceres, 1st Cong. ch.	3 23	
Chula Vista, Cong. ch.	8 04	
Claremont, Cong. ch., of which 300 for evangelistic work in Smyrna, 321.35; do., Men's Union, for do., 300,	621 35	
Hawthorne, Cong. ch.	2 48	
Highland, Cong. ch.	94 30	
Lemon Grove, Cong. ch.	2 50	
Long Beach, Cong. ch.	54 25	
Los Angeles, 1st Cong. ch., 194.71; ch. of the Messiah, 22.55; Garvanza Cong. ch., 17.82; Mesa Cong. ch., 7.02; East Cong. ch., 2.57; Bethany Cong. ch., 1.81,	246 48	
Maricopa, Cong. ch.	10 44	
Monrovia, Cong. ch.	21 00	
Oakland, Calvary Cong. ch.	4 75	
Ontario, Cong. ch.	49 42	
Oroville, Cong. ch.	10 35	
Pasadena, 1st Cong. ch., 116.69; Neighborhood Cong. ch., 61; Pilgrim Cong. ch., 11.47; Lake-av. Cong. ch., 5; Pilgrim Cong. ch., 4.03,	198 19	
Petaluma, Cong. ch.	11 81	
Redlands, Cong. ch.	114 76	
Riverside, Cong. ch.	4 00	
San Bernardino, 1st Cong. ch.	7 56	
San Diego, 1st Cong. ch., 124.58; Ocean Beach Cong. ch., 3.93,	128 51	
San Francisco, Bethlehem Cong. ch.	6 00	
San Jacinto, Cong. ch.	3 94	
Saticoy, Cong. ch.	14 64	
Sherman, Cong. ch.	3 10	
Sunnyvale, Cong. ch.	1 52	
Villa Park, Cong. ch.	10 59	
Yucaipa, Cong. ch.	3 30	1,651 29

Young People's Societies

Washington.—Orchard Prairie, Y. P. S. C. E., for Shaowu, of which 2 from Junior Soc., 7.50; Walla Walla, Y. P. S. C. E., for Shaowu, 30,	37 50
California.—Chula Vista, Y. P. S. C. E., for Aruppukottai, 25; San Diego, 1st Y. P. S. C. E., for Harpoot, 20; Soquel, Y. P. S. C. E., for work in Turkey, 2.50,	47 50
	85 00

Sunday Schools

California.—Grass Valley, Cong. Sab. sch., 5.96; Oakland, Myrtle-st. Cong. Sab. sch., for work in India, 5.59,	11 55

MISCELLANEOUS

Canada

Hilda, Ger. ch., toward support Rev. C. H. Maas,	20 00	
Westmount, D. W. Ross, for work in Armenia,	100 00	120 00

From *The American Missionary Association*
Irving C. Gaylord, New York City, Treasurer

Income of Avery Fund, for missionary work in Africa,	2,373 80

Young People's Societies

China.—Diongloh, Junior Y. P. S. C. E., for work in Turkey,	60

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	3,251 38	
For salary of missionaries, Western Turkey,	590 75	
For kindergarten room at Capron Hall, Madura,	90 00	
For missionary, Japan,	76 40	4,008 53

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 2,600 00

For loan to Kobe College for cottage at Rokassan,	500 00	
For Lucy Perry Noble Bible School, care Miss E. M. Swift,	1,000 00	
For Kate Ford Whitman Memorial Hospital, Fenchowfu,	500 00	4,600 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 800 00

9,408 53

Additional Donations for Special Objects

New Hampshire.—Bennington, Mrs. Nathan Whitney, for work, care Miss E. M. Blakely, 100; ———, Friend, for work, care Dr. F. F. Tucker, 500, 600 00

Massachusetts. — Amherst, ch. of Christ, Amherst College, for work, care Rev. A. H. Clark, 123.12; Andover, Friend, for pupil, care Rev. L. S. Gates, 100; Auburndale, Rev. Edward H. Smith, for Inghok students, care Rev. W. L. Beard, 50; Boston, 2d Cong. Sab. sch. (Dorchester), Bumpus Memorial Class, for native teacher, care Rev. P. L. Corbin, 50; do., 1st Free Baptist Sab. sch. (Roxbury), a class of boys, for children's Sunday school, care Mrs. F. B. Bridgman, 1; East Northfield, Students of Northfield Seminary, for work, care Mrs. F. J. Woodward, 3.10; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 25; Fitchburg, Rollstone Cong. Sab. sch., for pupil, care Mrs. W. O. Ballantine, 20; Haverhill, Harriet F. Welch, for use of Rev. L. S. Crawford, 1.25; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for work, care Rev. C. A. Nelson, 13.74; Linden, Cong. Sab. sch., for pupil, care Miss Emily S. Hartwell, 20; Lincoln, Rev. Edward E. Bradley, for school, care Rev. E. Fairbank, 15; Lowell, S. Robitschik, for work, care Dr. H. N. Kinnear, 2; Middleboro, A. G. Newkirk, for pupils, care Rev. E. H. Smith, 25; Newton, Octavia W. Mathews, for work, care Rev. J. E. Tracy, 2.50; Northampton, Edwards Cong. ch., for hospital, care Dr. F. F. Tucker, 15; North Brookfield, 1st Cong. ch., Woman's Union, for bed in hospital, care Dr. H. N. Kinnear, 12; Reading, Mrs. Sarah D. Riggs, for King School for the Deaf, care Miss C. R. Willard, 6; ———, E., of which 50 for work, care Rev. R. A. Hume, and 100 for work at Battalagundu, care Rev. J. E. Tracy, 150, 634 71

Connecticut. — Bethel, Mrs. William F. Tyler, for children's ward, care Dr. W.

A. Hemingway, 10; New Haven, Center Cong. Sab. sch., for bed in hospital, care Dr. E. L. Bliss, 20; New London, 1st Y. P. S. C. E., for pupil, care Miss E. S. Perkins, 12; North Ashford, H. M. Lawson, for scholarship, care Rev. Henry Fairbank, 10; Norwich, 1st Cong. Sab. sch., for Inghok students, care Rev. W. L. Beard, 30; Norwich Town, Sale of post cards, for use of Dr. H. T. Whitney, 12; Somersville, Cong. ch., for student aid, care Mrs. F. F. G. Donaldson, 11.50, 105 50

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Fredonia, Mary Frost Popoff, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 4; New York, Mrs. John S. Kennedy, for International College, Smyrna, care Rev. A. MacLachlan, 5,000; Perry Center, Cong. Sab. sch., "The Bereans," for student, care Rev. E. H. Smith, 20, 5,044 00

Pennsylvania. — Germantown, 1st Presb. Sab. sch., for use of Miss H. G. Powers, 20; Jenkintown, Harriet M. Osgood, for Bible-woman, care Miss Josephine C. Walker, 25; Lansdale, Allen K. Schultz, for use of Miss F. K. Heebner, 100; Pittsburgh, Conrad H. Young, for work, care Rev. W. R. Leete, 25, 170 00

Ohio.—Bell Center, Mrs. Sarah Beatly, for boys' school, care Rev. A. E. Le Roy, 50; Mallet Creek, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35; Oberlin, The Oberlin-Shansi Memorial Assn., for expenses of schools in Shansi, 500, 585 00

District of Columbia.—Washington, Albert J. Osgood, for work, care Mrs. T. D. Christie, 5 00

Illinois.—Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., University Cong. ch., T. George Allen, for work, care Mrs. T. D. Christie, 5; Half Day, Sab. sch., for native worker, care Rev. William M. Zumbro, 7; Quincy, C. M. Blosser, for use of missionary workers in Smyrna or Constantinople, care W. W. Peet, 1; ———, "S. S.," for use of Rev. F. B. Bridgman, 1,000, 1,031 00

Wisconsin.— Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 2 00

Minnesota.—Northfield, Cong. Sab. sch., for a church roof, care Rev. R. S. Rose, 23 27

Iowa.—Fort Madison, Rev. I. T. Hawk, for work, care Rev. H. S. Hollenbeck, 50; Muscatine, Rev. Newton Moore, for use of Rev. P. L. Corbin, 5, 55 00

Nebraska.—Crete, Doane Y. W. C. A., for work, care Mrs. E. L. Bliss, 25 00

Kansas.—Ford, Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 4 00

Colorado.—Denver, M. Frances Cross, for work, care Rev. J. X. Miller, 25 00

Arizona.—Phœnix, Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 11 00

Washington. — Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

Oregon.—Forest Grove, Rev. H. L. Bates and Mr. and Mrs. Robert F. Clark, for work, care Rev. P. L. Corbin, 3 00

California.—Beverly Hills, Nellie Bruggemeyer, for Bible-woman, care Mrs. M. S. Frame, 25; Burbank, Mrs. Corey, through Mrs. P. L. Darling, for pupils, care Miss Sarah Stimpson, 30; Claremont, Cong. ch., for Bible-woman, care Rev. R. A. Hume, 9; Los Angeles, L. W. Keister, for native worker, care Rev. E. Fairbank, 50, 114 00

Hawaii. — Honolulu, Caroline Snow, for work, care Miss J. R. Hoppin, 50 00

Japan.—Tokyo, Rev. Doremus Scudder, for the Ruth C. Scudder Memorial Fund, for pupil, Marathi, 25 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Miss Edithe A. Conn, 20 00
For aid to students, care Miss Mary L. Matthews, 25 00
For teacher, care Miss D. L. Dewey, 40 00
For pupil, care Mrs. R. A. Hume, 10 00
For Bible-woman, care Mrs. H. H. Lee, 20 00
For blind children, care Miss A. L. Millard, 1 58
For pupil, care Miss Clara H. Bruce, 20 00
For work, care Miss Mary M. Root, 45 19
For pupil, care Miss Katie Wilcox, 5 50
For use of Miss Katie Wilcox, 25 00
For orphanage, care Dr. Harriet E. Parker, 31 00
For pupil, care Miss E. S. Perkins, 9 00
For work, care Miss Alice P. Adams, 4 00—— 256 27

From *Woman's Board of Missions of the Interior,*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For use of Mrs. W. A. Hemingway, 6 60
For use of Miss O. M. Vaughan, 25 00—— 31 60

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use of Mrs. J. E. Merrill, 10 00
For hospital furnishings, care Dr. Susan T. Sargent, 17 68—— 27 68

Income D. Willis James Foundation

For Madura College for Women, 500 00

Marathi Robber Work

For work, care Rev. A. A. McBride, 119 00

9,457 03

Donations received in March, 57,023 24
Legacies received in March, 7,030 13

64,053 37

Total from September 1, 1916, to March 31, 1917. Donations, $526,508.15; Legacies, $79,322.94 = $605,831.09.

Arthur Stanwood Jordan Memorial Fund

Massachusetts. — Clinton, Rev. W. W. Jordan, 10 00

Beira Work Special

Illinois.—Oak Park, 2d Cong. ch. 650 00

Mexico Forward Movement

Pennsylvania. — Philadelphia, Charles F. Jenkins, 50 00

Advance Work in the Philippines

Massachusetts.—Auburndale, Junior Y. P. S. C. E., 2; Dracut, Y. P. S. C. E. of the Hillside 1st Cong. ch., 5; Framingham, Cynthia A. Kendall, 15, 22 00
Oregon.—Portland, J. H. Abbott, 21 00

43 00

Elizabeth Barrows Ussher Memorial Hospital Fund

New Hampshire.—Atkinson, Deacon S. B. Mason, deceased, 1 00
Massachusetts.—Brookline, Miss P. P. Edwards, 50; Springfield, 1st ch. of Christ, Lewis N. Dibble, 50, 100 00
Connecticut. — Newington, Sab. sch., through W. B. M. 51 00
New Jersey.—Paterson, Katherine Friedenberg, 5; do., Charles H. Payne, 5, 10 00
Pennsylvania.—Philadelphia, Friend, 500 00

662 00